

LET US LEARN ISLAM

BELIEF • WORSHIP • SIRAH • ADAB



ACCORDING TO MALIKI SCHOOL

 **ERKAM**
PUBLICATIONS

FOR JUNIOR HIGH SCHOOLS

10th CLASS

ACCORDING TO MALIKI SCHOOL

LET US LEARN ISLAM

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Gülfem Hatun Mah. Hüdayi Mahmud Sk.
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Phone: + 90216-553 0416

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Coordinator:

Lokman HELVACI

Editor:

Dr. Faruk KANGER

Authors:

Faruk SALMAN
Nazif YILMAZ
Dr. Recep ÖZDİREK
Dr. Faruk KANGER

Graphic Design:

Rasim ŞAKİROĞLU

Illustrations:

Mehmet SALDAMLI
Şaban AYDIN
Yasir Buğra ERYILMAZ
Suat KARADAĞ
İbrahim Esat GÜVEN

Redaction:

Süleyman DERİN
Ömer YALÇIN

Maliki School Consultant:

Smain KHALDI
Abdullah ŞENYİĞİT

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بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

FOREWORD

Praise to our Lord for giving us the honor and joy of living as a Muslim!

Many greetings to our Beloved Prophet –upon him blessings and peace-, his family and Companions, who lived and taught Islam in the most beautiful manner!

Our Beloved Prophet –upon him blessings and peace- was the greatest teacher who taught Islam to humankind. The Book he taught was the Holy Qur'an, a matchless miracle. The Blessed Prophet both read and explained the Qur'an. And he lived the faith, deeds of worship and moral taught by the Qur'an in the most beautiful fashion. After him, the Companions, the greats of Islam and our forefathers strived to both live this wonderful religion and to pass it onto future generations. The knowledge of Islam has hence been delivered to us, from heart to heart and from mouth to mouth. And now, it is our turn to learn.

My Wonderful Religion – 1 has been prepared to cater for students of junior secondary level.

Consisting of four main chapters,

The first chapter teaches us our creed.

The second chapter instructs us the proper manner of offering worship.

The third chapter presents a segment from the exemplary life of our Beloved Prophet.

And the fourth chapter provides information on the good manners a Muslim should adopt.

We wish that we can learn our beautiful religion in the best manner; and become among the Muslims at whom the Blessed Prophet will smile in the Hereafter.

May your hearts be filled with faith, your lives with Islam and minds with sincerity! May the angels be your companions, and the righteous your friends! May Allah, glory unto Him, be your companion and helper!

May the path of your lives lead you to Paradise!

So in the name of Allah...

رَبِّ يَسِّرْ وَلَا تُعَسِّرْ رَبِّ تَمِّمْ بِالْخَيْرِ

'Make it easy, o Lord, and not difficult; and conclude it all with goodness.'

Lesson book preparation comitee

February 2012 / Istanbul

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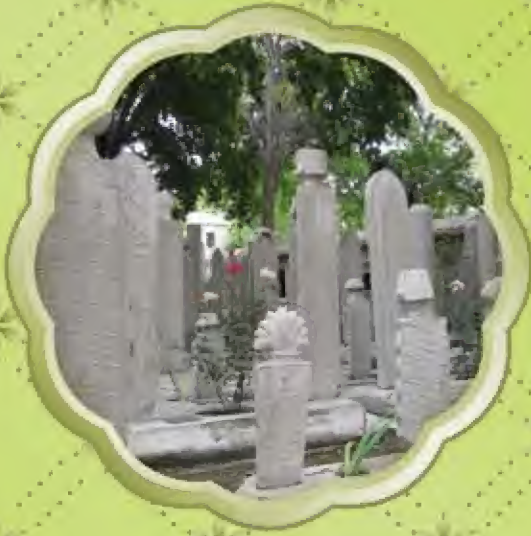
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OUR REAL LIFE:



FAITH IN THE HEREAFTER



- ❁ *The Truth about the Life of this world*
- ❁ *Death and Grave*
- ❁ *Judgment Day and Resurrection*
- ❁ *The Life in the Hereafter*
- ❁ *The Things That We Gain from the Faith in the Hereafter*
- ❁ *The Balance of This World and the Hereafter in the Life of Our Prophet*



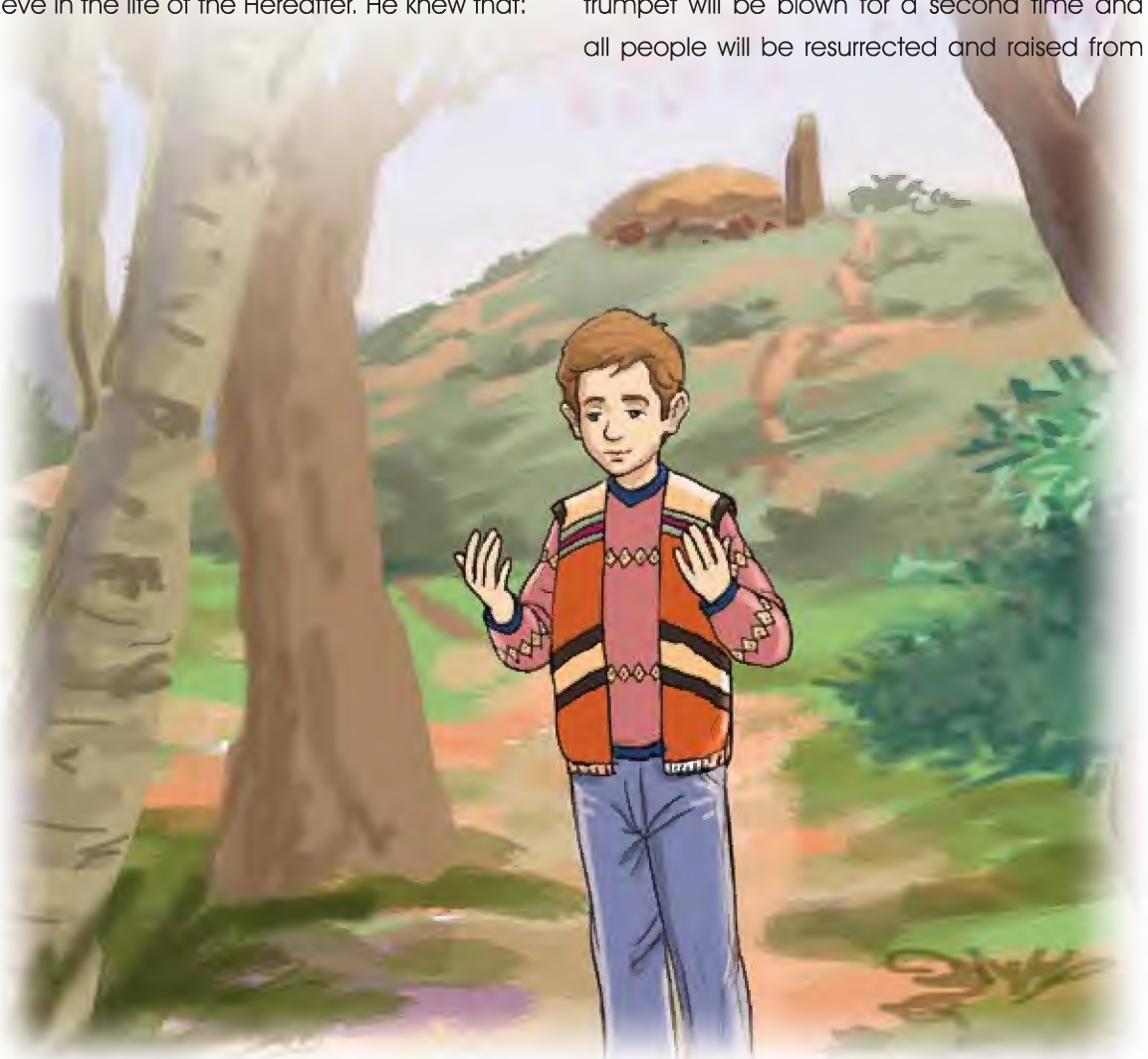
ETERNAL LIFE

It was a day in fall.... Because of the fallen leaves trees looked half naked. Listening to the rustling leaves Mehmet was walking towards Beşçamlar. He sadly remembered the days when he and his friend Sami, who had passed away and been buried the previous week, walked happily through this road. A deep feeling of sadness overwhelmed him. His eyes filled with tears for grief. He felt all alone under Beşçamlar. Mehmet stared at the skies and said:

"Dear Lord! My friend Sami did certainly believe in the life of the Hereafter. He knew that:

"The life in the grave will begin after death; and first angels of *Munkar* and *Nakir* will come and question the deceased and they will ask: **"who is your Lord? which religion do you believe in? what is the name of your prophet?"** We used to repeat together our answers to these questions saying: **"Allah is my Lord; Islam is my religion; and Muhammad is my prophet."**

He believed that an angel named *Israfil* will blow the last trumpet, everything will be annihilated and Judgment Day will begin. He also believed that by Your order, O Lord, the last trumpet will be blown for a second time and all people will be resurrected and raised from





their graves just like the revival of the flowers in every spring. He accepted that people will then be gathered in a place called *mahshar* and be held accountable for what they had done in this world.

He knew that *kiraman katibin* angels were recording his good and bad deeds in this world in a book of deeds and everybody will receive their books on the Day of Judgment. I don't know How many times we prayed to You saying: **"O Allah! Make us from the righteous servants whose books are given from their right side! O Allah! Please do not hand our deed books to us from our left side."**

He believed that our good and bad deeds will be measured by a special scale called *mizan* whose nature is not known by anybody but You. He had a firm conviction that people will cross a bridge called *Sirat* in the Hereafter. Good believers will cross this bridge fast without any difficulty and reach Jannah or Paradise, whereas evil people will not be able to pass it and will fall into *Jahim* or Hell.

My friend Sami was not afraid of death for he knew that death is not an end but a beginning of an eternal life. He missed Paradise and wanted to attain the blessings that will be given there. O Allah! Please forgive him! Show him mercy! Turn his grave into a garden of Paradise.

Then Mehmet said amin and wiped his hands to his face. He felt that the overwhelming sorrow in his chest was gone. While he was going back to his home, he was thinking "how beautiful to meet with the friends in Paradise again!"

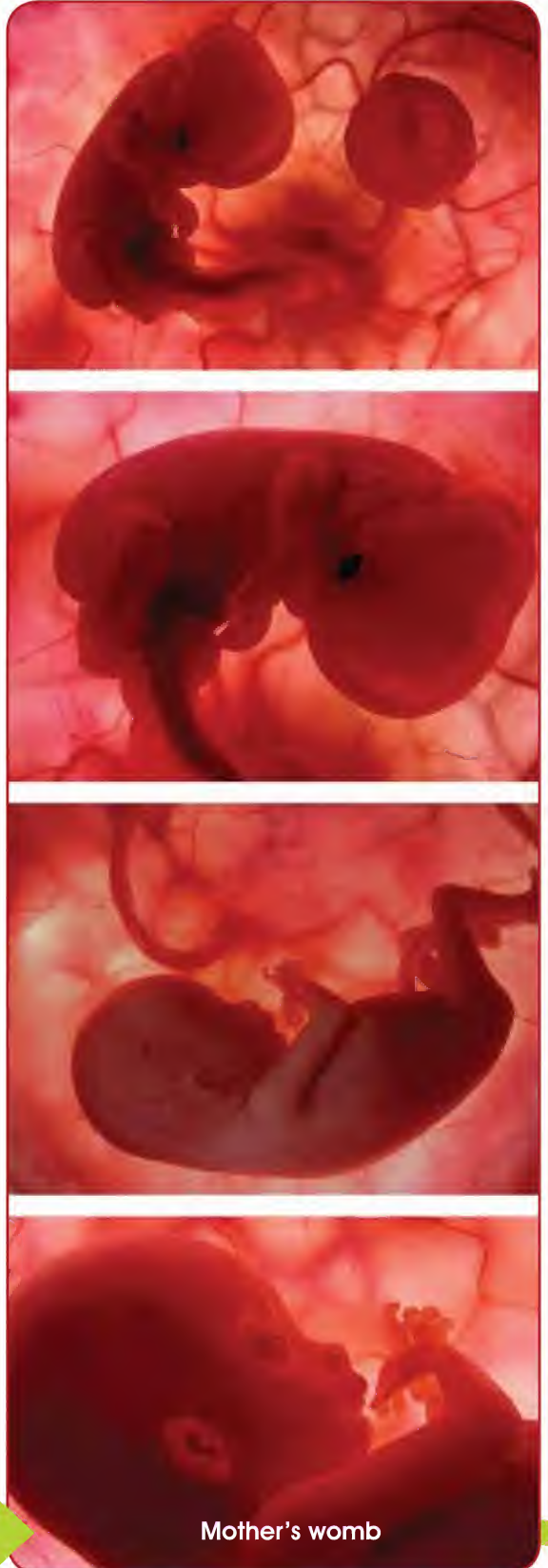
M. Yaşar Kandemir



OUR LIFE ADVENTURE



Nonexistence



Mother's womb



World



the Hereafter

THE GREATEST BLESSING GIVEN TO US BY ALLAH THE LIFE OF THIS WORLD

The Life of this world is a Journey

Right now we are all continuing on a life journey which we began on the day we were born. This journey is going to be a long one for some of us and a short one for some others. There is however one certain truth that this world will not continue forever. For none of us has come to this world to stay forever.

The life of this world is similar to a station that we stop at on our journey. In order to express this truth our beloved Prophet (peace and blessings

be upon him) took hold of Abdullah bin Umar's shoulder and said,

"Be in this world as if you were a stranger or a traveler." Ibn Umar, who followed this prophetic suggestion for his entire life, gives us the following advice,

"If you survive till the evening, do not expect to be alive in the morning, and if you survive till the morning, do not expect to be alive in the evening, and take precautions during your



Allah the Almighty says that:

"The likeness of the life of this world is only as water which we send down from the skies: then the herbage of the earth of which men and cattle eat grows luxuriantly thereby, until when the earth puts on its golden ornaments and it becomes embellished, and its people think that they have power of disposal over it, Our command comes to it, by night or by day, so We render it as reaped seed, produce, as though it had not been in existence yesterday; thus do We explain the revelations in detail for those who reflect."



(Yunus 10; 24)

health for the time of your sickness, and during your life for your death.” (Bukhari, Riqaa, 3)

The Beauties of the Life of this world are Temporary

Our Lord Almighty has given us endless beauties and blessings in this world. Allah decorated this world with the most favorable blessings that we need and presented to our use. He then asked us to benefit from these blessings and to show our gratitude to the One who has given them to us.

The beauties of this world have been entrusted to us for a certain period of time. Allah the Almighty tests us how and where we use such blessings, like wealth, health, knowledge, etc. We can show our gratitude, if we do not forget who has given us these blessings and if we use them in accordance with the object they have been created for. It will be ingratitude to forget the Giver of these blessings and to use them in the ways that Allah does not approve and in the ways that harm people and other creation.

The Life of this world is a Test

This world is a testing place and the life of this world is the test. Using time wisely in a test is as important as having knowledge. Using time wisely in this world is much more important; for there will be no return when the time of the test in this world is over. People who

do not appreciate the value of their limited time given them in this world and waste their breaths, days, months, and years will surely regret. Our Lord Almighty expresses this truth in the Noble Qur’an as follows:

“Until when death comes unto one of them [one of those who do not believe in the Hereafter], he says: Send me back, my Lord, send me back; In order that I may work righteousness in the things I neglected...” (Mu’minun 23; 99-100)

Such people’s regret after death, however, will give no benefit to them. Allah the Almighty will remind the opportunities of this world and the time given to them saying:

“...Did We not give you long enough life so that he who would be mindful in it should receive admonition? And (moreover) the warner [prophet] came to you...” (Fatir 35; 37)

This World is the Plantation of the Hereafter

This world is a place of opportunity to attain Paradise. We in fact either gain or lose Paradise in this world. None of our deeds in this world will remain unpaid, but we will see the results of our actions in the Hereafter. If we do good deeds in this world, we will be rewarded in the afterlife. Just as our Lord Almighty will reward our good deeds, He will also inflict punishment upon those who do evil deeds.

Allah the Almighty says that:

“...He Who created death and life, that He may try which of you is best in deed ...”

(Mulk 67; 2)

Allah the Almighty says that:

“Whoever brings a good deed, he shall have ten like it, and whoever brings an evil deed, he shall be recompensed only with the like of it, and they shall not be dealt with unjustly.”

(al-An’am 6; 160)

THE GREEN DRESS

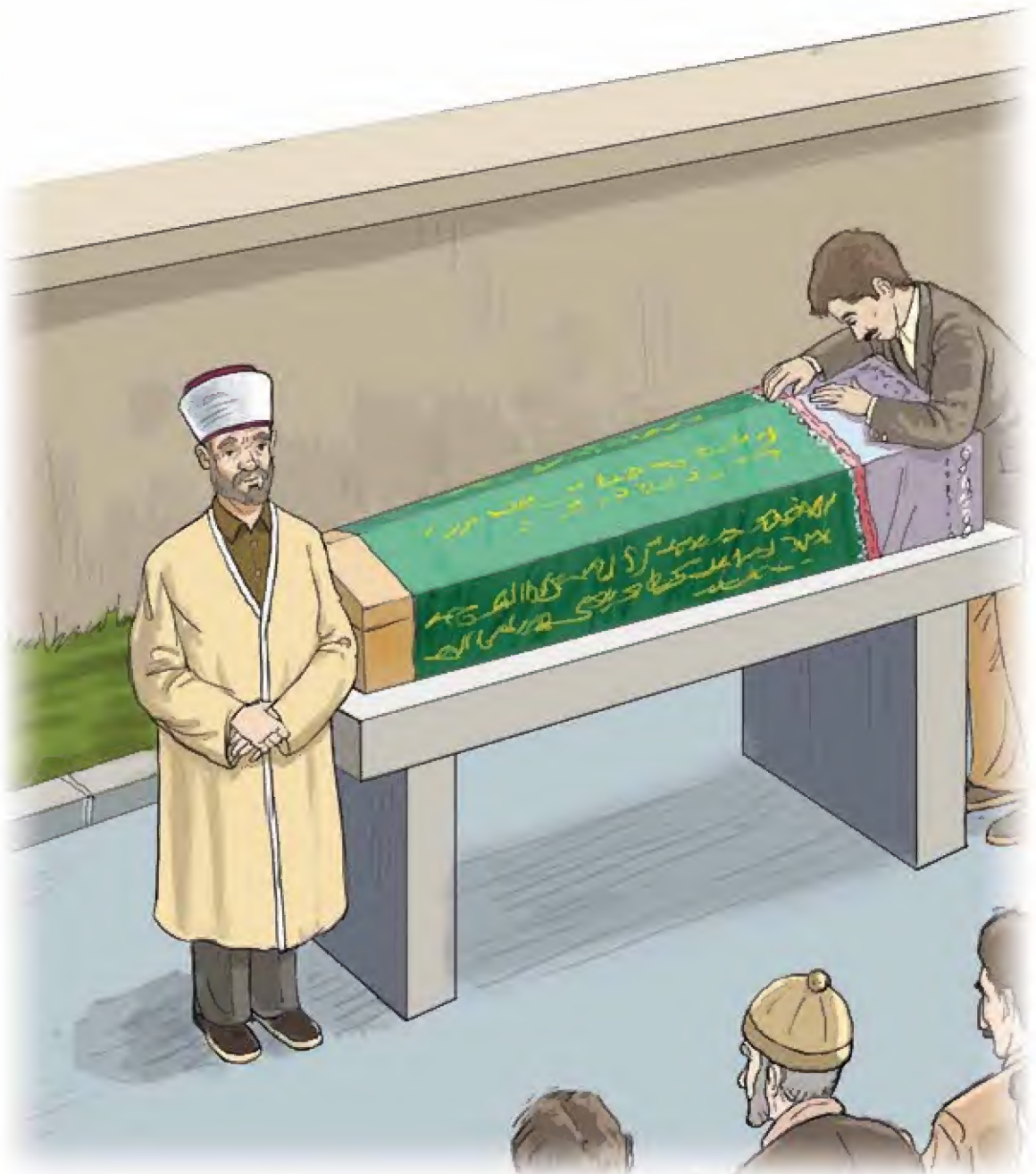
When we run into each other, muezzin was announcing the call for Friday prayer. I told him:

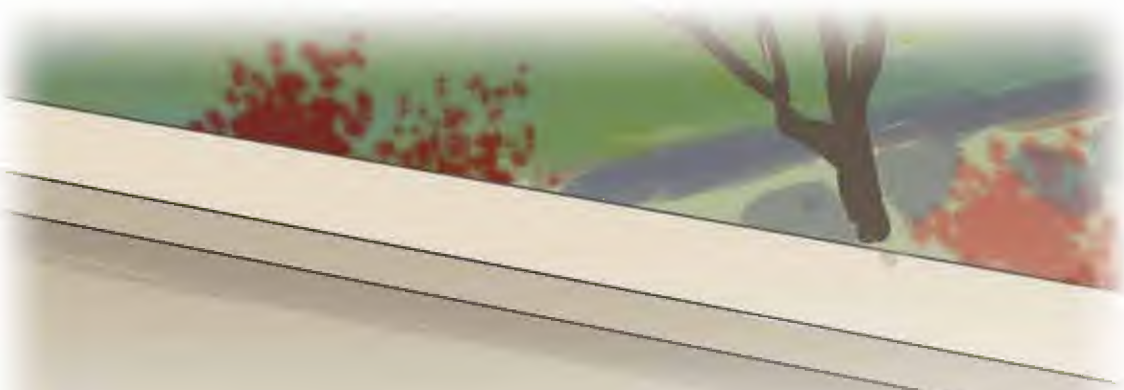
— Let's go to mosque. You know today is Friday. Because he had refused my previous offers, he said:

— You know that I don't go to mosque. I said:

— I know but I wonder why. He replied:

— I don't know I just don't. Maybe it is the environment. I also do not want my pants to get wrinkled and worn out.





I could not help but smile:

— You are joking, aren't you? How can anyone abandon going to the mosque with such an excuse? He said:

— I am serious. As you know, I am fond of my apparel and I am especially keen on the "color green." It was true. He would always wear something in a shade of green and his clothes would always be ironed. Then I asked him:

— Have you ever gone to a mosque?

— Yes, he said. I went to mosque with my grandfather when I was a kid; but I do not think I can go any more.

I was surprised by his words and they made me sorry for starting the conversation. Then

we shook hands and left. Two months after our conversation, I was told that my friend was in the mosque. I went right away. He was in front of the congregation and he had a green cover over him. I came close to him and told him in a low voice:

— Well, I thought you would not come to mosque.

He did not respond, because he was in a coffin covered with a green cloth on the musalla* stone waiting for the funeral prayer.

Cüneyd Suavi

* **Musalla stone:** stone on which the coffin is placed during the funeral service



THE TIME WE LEAVE THE PLEASURES OF THIS WORLD: DEATH

A certain amount of time is given to every human being in this world. We complete our time in this world by way of death and go to another world. Death is the end of life on this world and the beginning of life in the Hereafter.

Just like life death is a blessing for us. It is a great blessing especially for the sick who have no hope to recover and for the old. For instance let's imagine that the grandfathers of our grandfather and their grandfathers are alive. Under such circumstances who could look after each other? Everybody would have to live under difficult and poor circumstances. Then we could understand what a great blessing death is and what a great pain living is for such people. Therefore we should not be afraid of dying but we should be afraid of not being able to do good deeds. Denying the Hereafter and being afraid of death will not prevent it. Disbelieving the Hereafter does not prevent going to the afterlife but it prevents entering Paradise.

Death carries the same meaning that birth carries for to us. People leave their mothers' womb and come to this world. They are likewise born into the Hereafter from this world. While they are closing their eyes from this world, they open them to the other world. Our coming to this world happen with Allah's command. Our leaving from this world will, too, happened with His command.

Death is like going into sleep. This is why sleeping is called the "little brother of death." Those who go into the sleep of death close their eyes to this world and open them to a new life.

Death does not mean the end of existence but rather the beginning of a new existence. It is a migration from one life to another. When we die, we leave this world where we came for a short period of time to be tested. And we go to our eternal abode. The grave is the gate that opens to this new abode.



Allah the Almighty says that:

"Every soul must taste of death, then to Us you shall be brought back."

(Ankabut 29; 57)

Allah the Almighty says that:

"Wherever you are, death will find you out, even if you are in towers built up strong and high ..."

(Nisa 4; 78)



DEATH IN AUTUMN

First a leaf fell from a tree. Then others followed it. Leaves fell successively. The ones whose time is up either went under the earth or got mixed in waters.

Many people left these places along with leaves. Roses withered; birds stopped singing; butterflies disappeared. Trees turned into skeletons and forests turned into graveyards. A few months ago every inch of this place was full of life, but now only the funeral staff is walking around. Those who left this place had once come to it smiling. All of them were happy to be here. Then why did they leave? Because they had to. They did not have the choice. Just like they did not have the choice to come. There is One bringing and sending them. When they come with His command, earth was embellished with all sorts of beauties. Now it is stripped from its ornaments and it has worn its white shroud.

Ümit Şimşek

THE WORLD'S GATE TO THE HEREAFTER: THE GRAVE

The grave is the first stop on the path to the new life which begins with death. The period between death and the resurrection is called "the life of grave." All people will go through the life of grave even if they are not buried in a grave. It is also called "the world of barzakh (obstacle)" for it prevents from coming back to this world.

People will be treated in their grave in accordance with their deeds in this world. Two angels, named *Munkar* and *Nakir*, will come to the dead and ask: "**who is your Lord? Who is your Prophet? What is your religion?**" Those who do good deeds in this world will give the correct answers to these questions and a win-

dow to Paradise will be opened for them. Their grave will be vastly widened. Unbelievers, polytheists, and hypocrites will not be able to give the correct answers to these questions. And thus a window from Hell will be opened to them and their grave will be tightened. Souls of unbelievers and hypocrites will suffer in their graves; whereas believers' souls will live a happy and comfortable life filled with all kinds of blessings.



Our Beloved Prophet r says that:

"The grave is the first stop of the Hereafter. If someone passes this stop, the following stops will be much easier. If he/she cannot pass this stop, the following stops will be much more difficult to pass."

(Tirmidhi, Zuhd, 5)



Are We Ready for the Hereafter?

In order to prepare ourselves for the Hereafter using our time most efficiently is the most important thing that we need to pay attention to. Our only capital in this world is the limited time given to us. Everything can be bought with money; but buying time is impossible. Dying as a believer should be our greatest goal. This is commanded to us by Our Lord Almighty in the following verse: **“O you who believe! Observe your duty to Allah with right observance, and do not die unless you are Muslims.”** (Al-i Imran 3; 102) This is why we should live our entire life in a way that would enable us to give our last breath as a believer.



Our Beloved Prophet r says that:

“You will die as you live and you will come to the presence of Allah as you die.”

(Fayd al-Qadir, V, 663)



Our Beloved Prophet r says that:

“An intelligent person is the one who questions his actions and gets ready for the life after death.”

(Tirmidhi, Qiyamah, 25)



Our Beloved Prophet r says that:

“Grave is either a garden from the gardens of Paradise or a pit from the pits of Hell.”

(Tirmidhi, Qiyamah, 26)



NIGHTMARE

Since my childhood years I have always feared being in confined spaces and run away from such places. Later I realized that this was an illness, but I could not recover from it. Soon I was going to enter such a confined space, even if I did not want to. I was wrapped into shrouds and placed in a coffin. I was hearing people's talks and somehow I could see them even if my eyes were closed. They were saying:

— Poor boy! He passed away at a very young age, whereas he had so many things to do ahead of him.

It was true that I had so many works left unfinished. For instance I was planning to open a place for my son to run. I have not finished my TV's and car's installments, yet. Now my plans to establish a big firm and gather my friends there

have just turned to a mere fantasy. Even though winter was at our door, I could not arrange the fuel for it; I could not however manage to repair the roof. When I was thinking about my unfinished works, I was startled by a sound coming from the speaker. The sound was reverberating in the deepest corners of my brain saying:

— "It is too late now." I wished it were not too late. I still could not understand how that accident had happened, whereas I was such a good driver.

While I was trying to remember what had happened, I saw my friends closing my coffin. I wanted to stop them and tried to scream as loud as I can; but I could neither move nor make a sound. Soon I was in darkness of my coffin. I gazed at the light leaking through the cracks of my coffin. "O my God" I said. What was going to happen to me now? I could not think anything because of my horror. Just then people picked up my coffin and started to carry it. It was obvious from the sounds that it was raining. The sound of rain drops was getting mixed with the squeaks of the coffin. We probably headed towards the mosque for funeral prayer.



Just then I remembered. Even though the mosque was very close to our house and I had been invited to it five times a day, I did not find the time to go there. As I always said, I was thinking to start praying and to give up all my bad habits when I became fifty years old.

Yes, yes! If that accident had not happened, I would have been a wonderful person. The voice which I had heard before repeated once more:

— “It is too late now. Time is up.”

Meanwhile my funeral prayer was over and people picked my coffin up again. While we were passing by the coffee house where I used to play cards with my friends every day, I could hear their joyful laughs from inside. I thought that the news of my death probably had not reached them yet. Then voices began to fade away. When I felt that I was being carried slanted, I realized we were climbing the ramp leading to the cemetery. I was aware that the heavy rain was leaking from the cracks of my coffin and my shroud got wet. Still I listened carefully to what people were talking about. Some of my friends were talking about the stagnation in the markets while some others were praising the national teams play in the final game. Another one was whispering to his friend’s ear:

— “Grumpiness of the deceased can be seen from the day he dies. We are all soaked.” I could not believe what I was hearing. It should be a mistake. Were they not my friends for whom I sacrificed my nights and sleep? Soon our journey was over and my coffin was put down on the ground. It was opened and my lifeless body was grabbed by some arms and was lowered into a hole where some rain had been

accumulated at the bottom. I looked around. O my God! Wasn’t this my grave? Why should I have not thought by now that one day I was going to go into this hole. My voiceless screams could not be heard by anybody and I could sense my friends’ hurry to fill my grave. Once again I was in the middle of darkness. I began to pray with all my weakness. I was saying:

— Dear Lord! Can’t You give me another chance so that I can be a servant just like You want and turn my grave into a garden of Paradise?

Same voice repeated more fiercely this time:

— “It is too late now. Everything is over.” My grave was covered with boards and the noise of the soil hitting these boards was terrifying me. I spent the remaining of my energy and opened my eyes. Then I realized I was sleeping in my comfortable bed. I was seeing a nightmare. My next door doctor neighbor was trying to wake me up saying:

— It is over. Look it is over. You have nothing to worry about.

I slowly sit up. I was soaked in sweat. I thought I had lost twenty thousand kilos at once. There was a storm outside and my house was shaking by thunder claps. While I was trying to recover from the effects of my nightmare, I was also praying:

— Dear Lord! Thousands of thanks to You! What would happen, if You did not give me a second chance to be a good servant.

Cüneyd Suavi

OUR REAL AND ETERNAL LIFE: THE HEREAFTER

The Hereafter is the term used for the life which will come after death. Believing in the Hereafter is one of the principles of faith mentioned in the Qur'an several times along with believing in Allah. One who denies resurrection, the calling into account for worldly deeds after death, existence of Paradise and Hell apostasizes from Islam and becomes a disbeliever.

Afterlife and the events which will occur in the Hereafter are matters related to the unseen.

We cannot feel them by our senses and explain them by experiments. The Noble Qur'an and the sayings of our Prophet (peace and blessings be upon him) are our only sources of information about the life of the Hereafter. Our responsibility is to believe in them; to accept the truth informed by our Lord Almighty; and not to forget that we will be held accountable for our actions.

The End of the life and the Order in the Universe:

Judgment Day

Just like every other living being on earth, the earth itself has a limited lifespan. A Living being whose time is over dies. When earth's time of death comes, it will be Judgment Day.

The *qiyamah* means the end of life and known order in the universe. It will happen by one of the four Archangels or Israfil's blow to an

instrument called *sur* whose nature we don't know of. This will be the first blow of "*sur*". When *qiyamah* occurs, there will be no living being left on earth and the order of earth and heavens will be disrupted. The Sun will die down; stars will be dispersed; seas will boil; and mountains will be collided to each other. That Day every-



Allah the Almighty says that:

"When the heaven becomes cleft asunder, and when the stars become dispersed, and when the seas are made to flow forth, and when the graves are turned upside down, every soul shall know what it has sent before and held back."

(Infitar 82; 1-5)

thing will be disrupted and the order in the universe will be disrupted.

Nobody but Allah the Almighty knows when Judgment Day will happen. This is clearly stated by the Noble Qur'an and the sayings of the Prophet. Our beloved Prophet only talks about some signs pointing out that Judgment Day is

approaching. In fact it is not necessary for us to know when Judgment Day will occur. Our responsibility is to make necessary preparation for our afterlife which we will begin with our death. In other words our job is to be ready for the afterlife as if we are going to die tomorrow.

We will be resurrected like the seeds scattered on earth:

The pronouncement of faith includes the part **"wa'l ba'thu ba'd al-mawt"** meaning that I believe that there is resurrection after death." This principle constitutes one of the fundamentals of faith in Islam. Soon after the end of the world, Israfil will blow the *sur* once more at a time that our Lord Almighty wishes. Upon this second blow all living beings which have lived from the creation of the world till the end of it will be resurrected.

Questions, like "What will happen to us? Is resurrection possible?" have always occupied people's minds. Trees which lose their leaves in the fall revive in the spring. Lifeless seeds scattered on earth began to germinate and grow. Lifeless seeds that fall turn into big and living trees. Every day thousands of cells die in our body and new ones replace them. If we carefully examine and think deeply about ourselves and our universe, we can find many examples showing the possibility of resurrection after death.

Our Lord Who takes and gives lives explains this reality in the Noble Qur'an through examples. These examples vividly present the resurrection which can be observed in every moment of our lives:

Resurrection

"O mankind! If you are in doubt concerning the Resurrection, then lo! We have created you from dust, then from a drop of seed, then from a clot, then from a little lump of flesh shapely and shapeless, that We may make [Our power] clear to you ...

And you see the earth sterile land, but when We send down on it the water, it stirs and swells and brings forth of every kind a beautiful herbage.

This is because Allah is the Truth and because He gives life to the dead and because He has power over all things

And because the hour is coming, there is no doubt about it; and because Allah shall raise up those who are in the graves." (Hajj 22; 5-7)

Allah the Almighty says that:

"And he makes comparisons for Us, and forgets his own (origin and) creation: he says, Who can give life to (dry) bones when they are rotten? Say, He will give them life Who created them for the first time. For He is Knower of every kind of creation."

(Yasin 36; 78-79)

REVIVAL IN THE SPRING

There was no sign of life on earth and in the beings on it. The last living being around here got mixed with earth months ago; there was not even a sign from the leaves fallen from the trees. Only the dead trees were left; only the lifeless trees remained like skeletons. They did not show the slightest sign of life.

Then came the glad tidings of the earth's revival. Skies reverberated by this news. Sun smiled because of this news. And earth began to take its shrouds off.

Those who left had not even left a trace behind. Some came but it was not known from where they had come. They appeared one by one like they were coming out of nothingness. Look at the signs of the Mercy of Allah! How He revives the dead!

Skeletons revived one by one. Leaves, flowers, and fruits sprouted from the dry branches. By hundreds of thousands of tongues every one of them began to chant the name of he Who has given them life. Look at the signs of the Mercy of Allah! How He revives the dead! How He embellishes them! How He gives them speech.

Every flower was an invitation of love for the butterflies. Every one of them hosted thousands of guests in their chests. They presented sweets from the treasures of their Lord's mercy. Butterflies in return carried the future of the flowers that had hosted them; so the earth might be able to smile with new flowers in the next revival.

These flowers and butterflies may be long dead when you are looking at them. It does not matter. There will be the new ones revived in their place. Those who leave before and those who come after; in other words all creation will speak in unison about the Giver of life. They again will say that "we are mortal" and they will show Allah as the sole Eternal to those who can see Him through their hearts. And every time earth is revived, The Qur'an's sound will reverberate in the universe:

"Look then at the signs of Allah's mercy, how He gives life to the earth after its death, most surely He will raise the dead to life; and He has power over all things."

(Rum 30; 50)



In order to be questioned we will gather in the presence of Allah the Almighty:

When we will be resurrected, we will rise from our graves and we will gather in the presence of Allah in order to be questioned for what we did in the world. This gathering is called "*hashr*" and the place of gathering is called "*mahshar*".

On the day of *mahshar* we will be gathered and begin to wait in the presence of Allah the Almighty on an endless plain under scorching heat. Our Lord narrates that day for us as follows:

"And the day on which We will cause the mountains to pass away and you will see the earth a leveled plain and We will gather them and leave not any one of them behind. And they shall be brought before your Lord, standing in ranks: Now certainly you have come to Us as We created you at first. Nay, you thought

The Last Judgment

that We had not appointed to you a time of the fulfillment of the promise." (Kahf 18; 47-48)

Every soul will be concerned with its own problems on the day of *mahshar*. It will be a very difficult day for people. It is going to be a very distressful, frightening, and horrifying day. That day we will not even have the opportunity to check and be concerned with our closest relatives:

"The day on which a man shall flee from his brother, and his mother and his father, and his spouse and his son; Every man that day will have concern enough to make him heedless (of others). (Many) faces on that day shall be bright, laughing, rejoicing at good news; and (many) faces on that day, on them shall be dust, Darkness shall cover them. Those are the disbelievers, the wicked." (Abasa 80; 34-42)

Our Beloved Prophet says that:

"Allah will give shade, to seven, on the Day when there will be no shade but His. (These seven persons are):

- ❁ a just ruler,
- ❁ a youth who has been brought up in the worship of Allah (i.e. worships Allah sincerely from childhood),
- ❁ a man whose heart is attached to the mosques (i.e. to pray the compulsory prayers in the mosque in congregation),
- ❁ two persons who love each other only for Allah's sake and they meet and part in Allah's cause only,
- ❁ a man who refuses the call of a charming woman of noble birth for illicit intercourse with her and says: I am afraid of Allah,
- ❁ a man who gives charitable gifts so secretly that his left hand does not know what his right hand has given (i.e. nobody knows how much he has given in charity),
- ❁ And a person who remembers Allah in seclusion and his eyes are then flooded with tears. (Bukhari Adhan, 36)

THE MAN WHO DENIES ALLAH AND THE HEREAFTER

Once there were two friends. One of them had healthy children and a huge amount of wealth. That man owned two big vineyards. His vineyards were encircled by date-palms. There were vast fields watered by rivers between his gardens.

It was summer time and the grapes and dates had already ripened. The rich man one day invited his friend and wanted to show him his wealth. He was planning to take his friend on a tour around his fields and gardens so he was going to get the chance to show his wealth.

The Owner of the gardens was walking his friend around his fields and gardens and telling him about the fruits and their qualities. He was really enjoying showing off his wealth. He was so engrossed in his wealth that it never occurred to him that Allah was the One who gave him all this wealth. He was only thinking about his wealth. With the pride of his property, he said to his friend:

— I have more wealth than you do and I am also more honorable than you are in respect to having children.

Then they entered into the other garden. Ripe fruits were dazzling. The wealthy man began to boast about this garden, too, saying:

— I do not think that this garden will ever perish. I do not believe that this world will ever end, either. Even if this world were to end, Allah will give me a better garden for I am a respected and wealthy man. Allah would certainly give me because of my affluence.

His friend who was a believer in Allah and Judgment Day became upset for his words and warned him saying:



— Do you deny Him Who created you out of dust, then fashioned you into a man in your mother's womb? You should know that I wholeheartedly believe in Allah and I do not associate any partners with Him. Even though you were supposed to remember Allah the Giver of these blessings when you looked at your Garden and the beauties in your garden, you do the opposite and deny Him. If only, when you entered your garden, you had said: Allah's will (be done)! How beautifully Allah has created. These beauties can be created only by the strength of Allah." Yes, currently I am less than you in wealth and children, but I have endless hope that Allah is going to give me more beautiful gardens than yours. Look if you continue to act like this and insist not to show your gratitude to Allah, He will take His blessings back. Your gardens will be destroyed by a disaster that He will send. Or the river flowing through your gardens will be lost in earth and you will not be able to find it; thus these beautiful gardens, vineyards, and fields will perish.

Soon after this conversation, everything that the believing man said came true. The water in the gardens run dry and gardens perished, earth got cracked for lack of water. As a result of this catastrophe, trees lost their fruits and harvests perished. Trees became like skeletons. The rich man who forgot Allah out of his pride came to see his gardens and vineyards. He was shocked by seeing his gardens ruined. He began to wail out of sadness. All his efforts were wasted and all of his property was destroyed. The rich man who regretted what he had done before was saying this time:

- Woe is me! I wish I had never ascribed partners to my Lord! I wish I had never be ungrateful to His blessings! (See surat al-Kahf verses 32-44)



We will receive the records of our actions in this world:

After we will gather in the place of *mahshar*, we will receive the records of our worldly deeds. In these books recorded by angels called *Kira-man Katibin* all of our good and bad actions are written with the slightest detail. All of our sins and kindnesses, little and big, are written in them. Our Lord Almighty expresses the surprise and fear felt by the guilty servants when they receive their records as follows:

“And the Book (of deeds) will be placed (before you); and you will see the sinful in great terror because of what is (recorded) therein; they will say, Ah woe to us what a book is this it leaves out nothing small or great, but takes account thereof they will find all that they did,

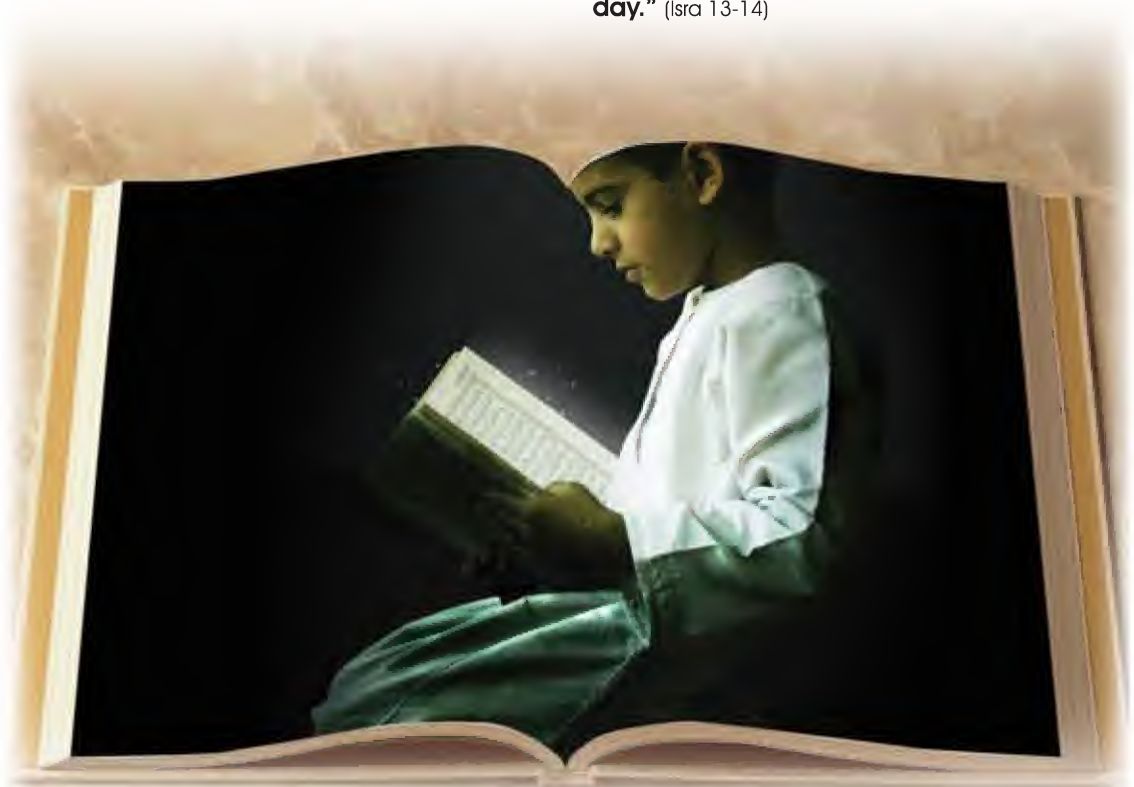
Deliverance of the Books of Deeds

placed before them: and not one will your Lord treat with injustice.” (Kahf 18; 49)

Receiving the book of deeds from right is good news, whereas receiving it from left or behind is the sign of punishments. In other words people of Paradise will receive their books from their right, while people of Hell will get their books from their left or behind.

That day nobody will be able to deny what is written in their books. Everybody will see their deeds there and will confess the things that he had done by testifying against himself:

“And We have made every man’s actions to cling to his neck, and We will bring forth to him on the resurrection day a book which he will find wide open: Read your book; your own self is sufficient as a reckoner against you this day.” (Isra 13-14)



We will be held accountable for what we do in this world:

In the plain of mahshar we will, impatiently, fearfully, and excitedly, wait to be questioned under the burning sun of Judgment Day. Eventually questioning will begin and we will stand before our Lord with our book of deeds in our hands. Then each and every one of us will start to be questioned at the same time by our Lord Almighty. We will be asked about all of our actions and behaviors from the time of our adolescence (age of responsibility) till the time of our death.

Our beloved Prophet (peace and blessings be upon him) emphasized that no one will be able to go further before answering the questions about following five matters:

1. **How and where he spent his life;**
2. **How he spent his youth;**
3. **Wherefrom he acquired his wealth,**
4. **And in what way he spent it;**
5. **And whether or not he lived in accordance with his knowledge.** (Tirmidhi, Qiyamah, 1)

"Question yourselves before get questioned. Get ready for the great trial. The trial in the Hereafter will be light and easy for those who question themselves in this world."

(Umar ibn al-Khattab)

Reckoning and Questioning

No one will be treated unfairly in the questioning and reckoning of Judgment Day. Everybody will get what they deserve; the oppressor and the oppressed will confront each other. Those who harm and do wrong to the others will face a very difficult questioning. People oppressed in this world will get their rights and their oppressors will be punished for their evil deeds.



Our Beloved Prophet ﷺ says that:

"The first thing about which the people will be called to account out of their actions on the Day of Judgment is prayer."

(Abu Dawud, salat, 145)



Our good and bad deeds will be measured by Allah's scale of justice:

Mizan is a kind of scale whose nature is known only by Allah the Almighty. It is a scale that will measure our good and bad deeds after the phase questioning and reckoning. If our good deeds weigh more on the *mizan*, then we will be among the people who attain salvation. Those whose bad deeds weigh more will be the miserable ones. Our Lord Almighty describes this state as follows:

"We shall set up scales of justice for the day of Judgment, so that not a soul will be dealt with unjustly in the least. And if there be (no more than) the weight of a mustard seed, we will bring it (to account): and enough are we to take account." (Anbiya 21; 47)

No scale is as accurate as *mizan*. Our good deeds and misdeeds that we have done in this world will be placed on *mizan* and measured. We will see that the good deeds that we really intended

Mizan (the Scale of the Hereafter)

to do but could not actually do placed on the *mizan*, also.

The sentences that we utter by our tongue such as "al-hamdulillah" or "subhnallah" will also be measured on *mizan*. Our efforts on the path of Allah, our sufferings and tiredness in spreading the message of our religion Islam, even the dust on our feet that we get on our way to do something good are going to be measured on the *mizan*. A smiling face, a piece of chocolate we offered to a friend, a glass of water we brought to our elders, a piece of bread that we placed in front of a kitten will be placed among our good deeds.

Who knows! Maybe a good thing that we regard as little will cause our good deeds weigh more on the *mizan*. This is why we should try to do good deeds as much as possible in our lives. We should keep saying the phrase of tawhid, repentance, supplication, and the names of Allah as much as possible. We should never belittle a good deed. Whenever we get a chance, we should do something that we may win Allah's pleasure.



"Do a good deed and throw it into the sea. If fish does not appreciate it, Creator certainly knows it." (Turkish proverb)

We will cross over the Sirat Bridge built over Hell:

The *Sirat* is the bridge that is built over Hell and all human beings will cross over it. It is said that this bridge will be thinner than a hair and sharper than a sword. Our way of passing over the *Sirat Bridge* will depend upon our belief and actions in this world. Some believers will cross over it with the speed of light; some of them will pass it very fast, some others will pass it running while some others walking. There will even be believers passing over the *Sirat* crawling. Unbe-

The Bridge to Paradise

lievers and people whose misdeeds are heavier than their good deeds will not be able to pass across. They will stumble and fall into Hell.



We will be given the best reward for our good deeds:

Paradise is the prize that Allah has prepared for His believing servants. It is the eternal abode of peace and happiness for the believers. There is no death in Paradise. Life is endless in there. Those who enter Paradise will find everything they want. They will taste whatever they want and they will be given as much as they want.

In Paradise there will be similar but not exactly the same blessings of this world. There will be various fruits, vegetables, cloths, mansions and palaces with rivers flowing in their gardens. There will also be many unimaginable blessings and beauties. Allah the Almighty describes Paradise and the blessings in it in the Noble Qur'an. Translations of some of the verses in this regard are as follows:

"O My servants! There is no fear for you this day, nor shall you grieve. Those who be-

Paradise

lieved in Our revelations and were self-surrendered, enter the Garden, you and your wives, in (beauty and) rejoicing. There shall be sent round to them golden bowls and drinking-cups and therein shall be what their souls yearn after and (wherein) the eyes shall delight, and you shall abide therein. And this is the garden which you are given as an inheritance on account of what you did. For you therein are many fruits of which you shall eat." (Zuhuruf 43; 68-73)

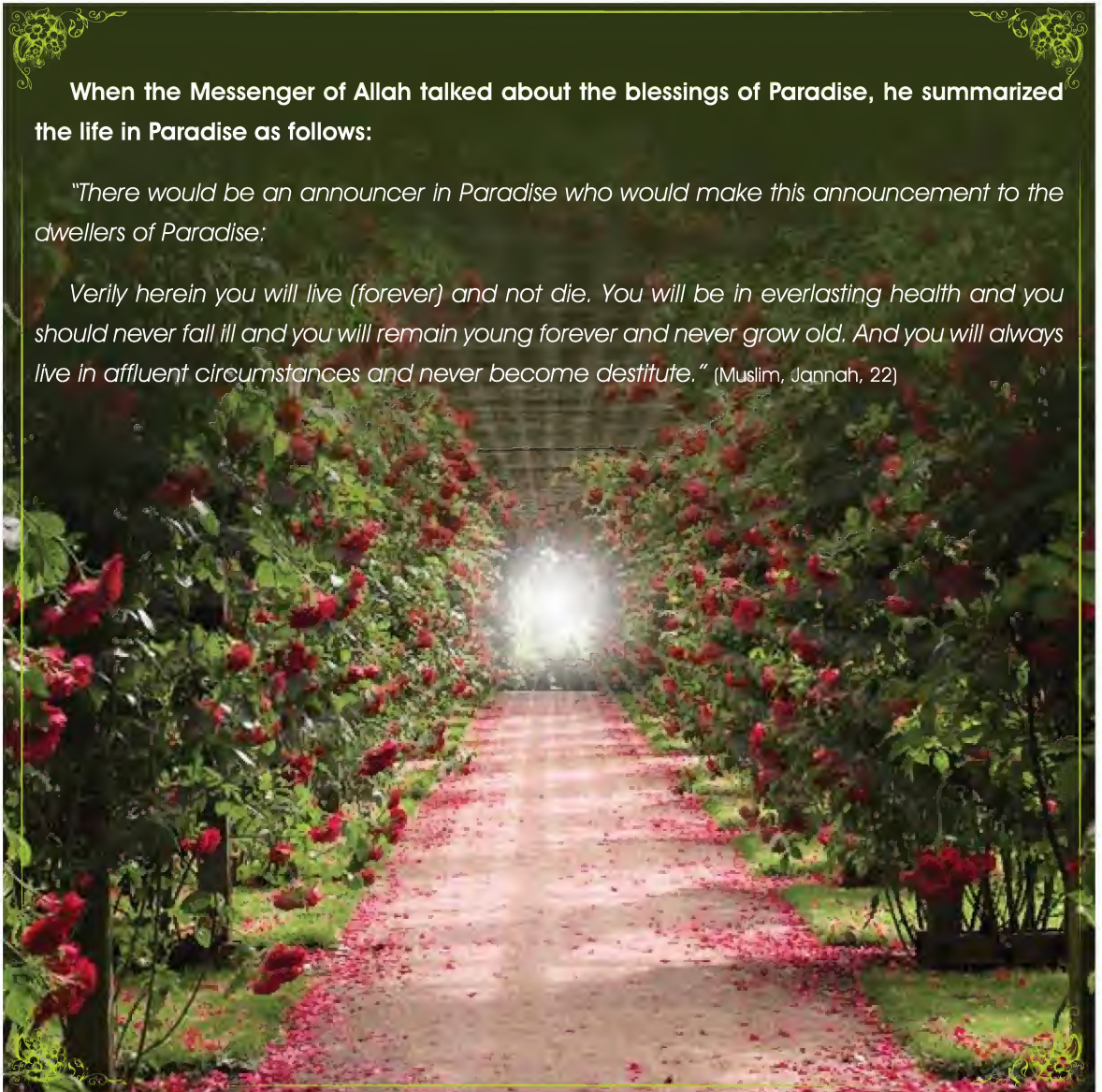
There will be no sadness, grudge, hate, or enmity in Paradise. Everybody will love and respect to each other. Everybody will visit each other, sit in nice and comfortable chairs, and have wonderful conversations. As it is expressed by our beloved Prophet:

"There would be no dissension amongst them and no enmity in their hearts. Their hearts would be like one heart, glorifying Allah morning and evening." (Muslim, Jannah, 17)

When the Messenger of Allah talked about the blessings of Paradise, he summarized the life in Paradise as follows:

"There would be an announcer in Paradise who would make this announcement to the dwellers of Paradise:

Verily herein you will live (forever) and not die. You will be in everlasting health and you should never fall ill and you will remain young forever and never grow old. And you will always live in affluent circumstances and never become destitute." (Muslim, Jannah, 22)



The Destination of unbelievers and oppressors:

Hell is the place of pain and punishment. Unbelievers, polytheists, hypocrites, oppressors, and sinners will serve their punishments there.

In Hell there will be Allah's torment. Those who do not believe in Allah and the Hereafter will dwell in Hell forever and will be devoid of Al-

Hell

lah's mercy and contentment because of their denial. Sinning believers will serve their punishments in Hell, but they will not stay there forever. After their punishment, they will enter Paradise.

When guilty servants arrive at Hell, it will emit big sparks and its roar will be heard from afar distance. As a drink the thirsty will be served

blood, pus, and boiling water which will rip the intestines apart.

There will be no coolness in Hell. The only shade that people will be able to take shelter in will be the one of bursting fire. There will either be freezing cold or burning and wearying fire. The skin of those who get burned in Hell will be replaced by new ones. So they will repeatedly be punished by Hell-fire.

Dwellers of Hell will see the dwellers of Paradise and ask their help, but this request will be refused:

“And the dwellers of the Fire cry out unto the dwellers of the Garden: Pour on us some water or some of what Allah has provided you. They say: Lo! Allah has forbidden both to disbelievers.” (A'raf 7; 50)

Dwellers of Hell will be very sorry what they had done in this world. Their greatest wish will be to go back to the world. They will wish to go back in order to proclaim their faith, to worship,

and to be a good person. And thus they will wish to gain Paradise, but it will be too late for them. They will not be able to go back to the world.

As a servant being aware of Paradise and Hell, it should be the greatest goal of our life to obtain Allah's love and contentment. This goal can only be achieved by living as a believer and doing good deeds. Therefore we should spend our entire life by living as a believer. We should follow a life in accordance with Allah's commands and prohibitions. We should perform the acts of worship and live in good manners. We should keep the rights of Allah and His servants. We should repent for our sins immediately and ask Allah's forgiveness. In this way we can protect ourselves from Hell-fire. We should not be devoid of Allah's mercy and forgiveness in the Hereafter.



ALLAH'S MERCY AND COMPASSION IS ENDLESS



When we say "bismillahirrahmanirrahim (in the name of Allah, the Beneficent, the Merciful)" we mention the name of Allah with His attribute of Mercy and Beneficence.

Allah is indeed Merciful. This is why He treats all His creation with His Mercy. He bestows His blessings without making any discrimination as believer or unbeliever among His creation. Allah's Mercy encompasses everything. Even though His servants commit all kinds of sins, He still gives them His blessings; and this is out of His Mercy.

Allah is Beneficent. On the Day of Judgment His Mercy to the believers will be endless. Our Lord Almighty will treat His believing servants with mercy in the Hereafter as in this world. His Mercy in the Hereafter will be much more than His Mercy in this world. Those who have even the slightest amount of faith in their hearts will benefit from Allah's Mercy and enter Paradise. Our beloved Prophet (peace and blessings be

upon him) defines the vastness of Allah's Mercy as follows:

"Allah divided Mercy into one-hundred parts and He kept its ninety-nine parts with Him and sent down its one part on the earth, and because of that single part, His creations are merciful to each other, so that even the beast treats its young one with affection. And



Allah the Almighty says that:

"Say: O My servants! Who have acted extravagantly against their own souls, do not despair of the mercy of Allah; surely Allah forgives the faults altogether; surely He is the Forgiving the Merciful."

(Zumar 39; 53)

Allah has reserved ninety-nine parts of mercy with which He would treat His servants on the Day of Resurrection.” (Bukhari, Adab, 19; Muslim, Tawba, 17)

If one part of the Mercy of our Lord Almighty has this power, imagine what ninety nine parts of it would do. If the source of entire mercy in this world is that single part, Allah’s mercy in the Hereafter will be unimaginably vast. This good news should not, however, deceive us. It should not be forgotten that dying as a believer depends upon living as a believer. Otherwise Satan and our inner selves may deceive us and keep us away from performing acts of worship saying: “you are a faithful person, Allah will surely forgive you. You may be punished in Hell a little and then you will be released.” In this way they

may lead us to commit some sins. They may even take us out of the borders of faith.

On the other hand we should not also forget that we are human beings and we may commit sins. Therefore we should never cease hope from Allah’s Mercy. Whatever happens, we should turn to our Lord and ask His forgiveness.

Therefore, as believers, we should live between fear and hope. We need to have concerns about losing Allah’s love and receiving His punishment; but we also need to remember that Allah is the Most Merciful and Forgiving. We should never fall in despair because of our sins and mistakes.



IBRAHIM'S CONCERN

While exiting the classroom Ibrahim saw that Selim dropped his money out of his pocket; but he did not tell this to Selim. He waited for everybody to leave the room. After everybody left he picked the money up and quickly put it in





his pocket making sure not to let anybody see. From that moment on, however, he began to feel uneasiness in his heart. Then the bell rang and everybody came back to the classroom. The teacher began his lecture. But because Ibrahim's mind was busy with Selim's money, he could not concentrate on what the teacher was saying. He was worried about what would happen if they found out that he took the money.

Just then his teacher's lecture about the faith in the Hereafter attracted Ibrahim's attention. He was saying that everybody was going to be questioned about their actions and see their results in the Hereafter. These words increased Ibrahim's uneasiness.

Ibrahim began to wait for the end of the class so as to ease his soul by giving Selim's money back. After some stressful minutes the

bell finally rang. Ibrahim got excited. The uneasiness that he felt the entire class caused by his mistake had devastated him.

When everybody was leaving the room, he said to Selim quietly:

— Selim, you dropped this money during the last break and I took it. I am sorry that I could not have the chance to give it back to you.

Selim thanked his friend for giving his money back. Ibrahim, on the other hand, was thanking Allah for saving him from this burden. Now he understood how believing in the hereafter that, one will be questioned concerning his actions was affects someone's acts in this world. Then he promised himself not to make such mistakes again.

M. Yaşar Kandemir

THINGS THAT WE GAIN FROM FAITH IN THE HEREAFTER

FAITH IN THE HEREAFTER

- Improves our sense of responsibility.
- Helps the ideas of equity and justice to become dominant in the society.
- Protects us from selfishness.
- Keeps us away from unlawful and gets us closer to lawful earnings.

Believing in the Hereafter means to have faith that we will be held accountable in the Hereafter for everything that we have done in this world. In other words it means that we believe that we are in a big test. Such faith makes us recognize that we have responsibilities towards Allah, towards our society, and towards other creations. We believe that those who do good deeds will be rewarded and those who commit misdeeds will see the punishment of their actions. In other words faith in the Hereafter **improves our sense of responsibility**. It helps us to check our thoughts, feelings, and behaviors.

When we act by the sense of responsibility we strive to be ready for the big test on Judgment Day. We fulfill our tasks in the best way we can. And we pay attention to our words and behaviors. We try to gain Paradise and save ourselves from the Hell-fire. We treat our family and friends nicely; we do not treat anybody unjustly and we become honest people.

Allah the Almighty says that:

“Whatever is in the heavens and whatever is in the earth belongs to Allah; and whether you manifest what is in your minds or hide it, Allah will call you to account according to it; then He will forgive whom He pleases and chastise whom He pleases, and Allah has power over all things.”

(al-Baqara 2: 284)

It is very important that people in a society trust each other. Trust can be achieved by righteousness and justice. This would be much easier in a society constituted from people who have strong faith in the Hereafter; since believing that we will be held accountable for what we have done in this world affects our view of this world. This faith directs our relationship with other people and it also **helps the ideas of equity and justice to become dominant in the society.**

If we have a strong faith in the Hereafter, we do not violate other people's rights. We pay attention to our actions and behaviors. We abstain from ugly and heartbreaking talks. We do not treat people unfairly. We treat the poor and orphans nicely. Just as we pay attention to our own rights, we protect other people's rights. We do not give harm other people's property, life, chastity, rights, and freedom. We do not betray other people's trust. In short we become such trustworthy people that nobody gets harmed from our words and actions.

Our Beloved Prophet ﷺ says that:

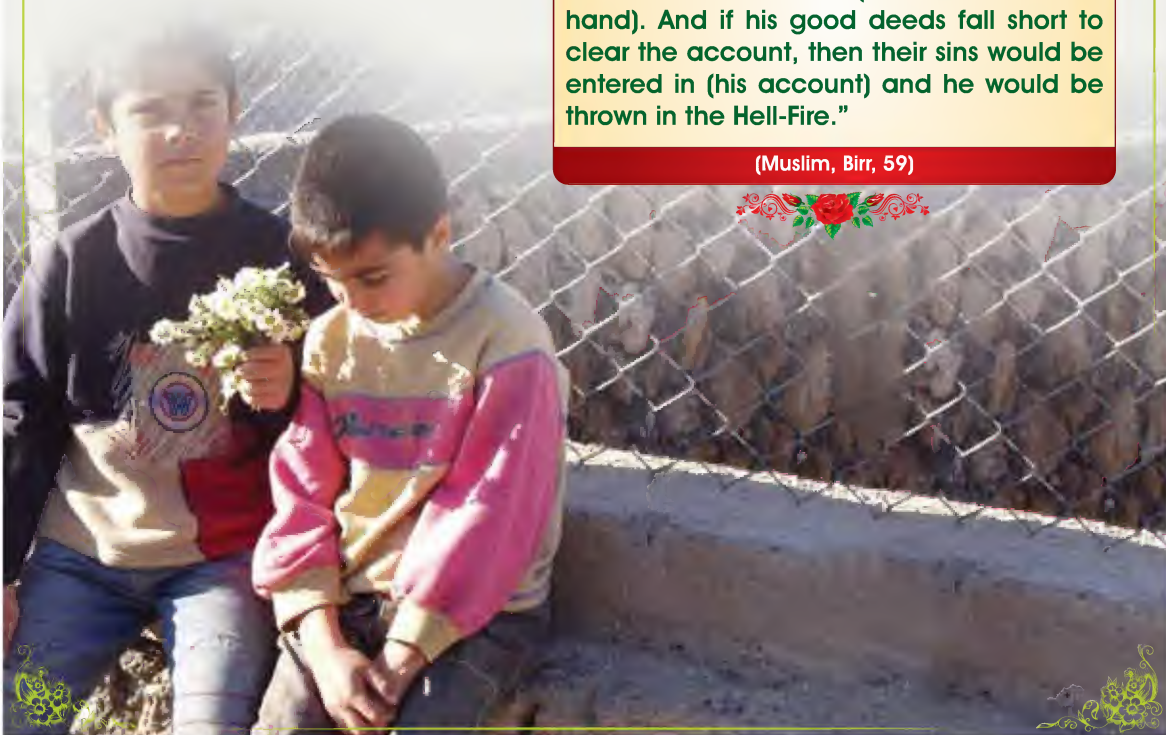
"Do you know who is bankrupt?" They (the Companions of the Holy Prophet) said:

"As far as we know a bankrupt man is one who has neither dirham with him nor wealth; or one who lost all his property and ruined financially."

He (the Holy Prophet) said:

"The bankrupt of my ummah would be he who would come on the Day of Resurrection with prayers and fasts and Zakat but (he would find himself bankrupt on that day as he would have exhausted his funds of virtues) since he hurled abuses upon others, brought calumny against others and unlawfully consumed the wealth of others and shed the blood of others and beat others, and his virtues would be credited to the account of one (who suffered at his hand). And if his good deeds fall short to clear the account, then their sins would be entered in (his account) and he would be thrown in the Hell-Fire."

(Muslim, Birr, 59)



Helping each other is one of the most important factors in a society that provides peace and tranquility. Helping others and taking care of their needs build bridges of love among us.

When we have faith in the Hereafter, we do not just think about ourselves but about others, as well. Faith in the Hereafter **protects us from selfishness**. We love and help the people created by Allah in the perfect form. We try to do good deeds which not just have effects in this life but also continue after our death. We run to help and take care of the needs of the poor and needy with our alms and charity.

Muslims have established a civilization of endowments and left immortal monuments. They have donated these monuments' rights of use to others for the sake of Allah. They have founded soup kitchens, hospitals, and fountains for the poor, the needy, the widow, and the orphans. They have even founded special endowments to cure the wounded animals and to take care of the thirsty animals' need for water. They have thought of the life after death while they are alive. And they have left works which would bring rewards even after their death. Such thoughts and ideas are the results of faith in the Hereafter.

Our Beloved Prophet ﷺ says that:

"When a man dies, his acts come to an end, but three, recurring charity, or knowledge (by which people) benefit, or a pious son, who prays for him (for the deceased)."

(Recurring charity [sadaqa jariyah] means something from which people benefit constantly. Building a school, mosque, road, or fountain, and planting a tree are all examples of recurring charity.)

(Muslim, Wasiyyah, 14)



Those who forget death and do not believe in the questioning after death do not hesitate to commit sins. Because such people think that life is just eating, drinking, and having fun. They behave greedily. They are not satisfied with what they have. They can do anything for the sake of earning money, and getting rank and fame. They earn money without thinking about whether its source is lawful or unlawful. They would even steal, shed blood or kill just for a little money.

Faith in the Hereafter teaches us to be contented with what we have. It brings the blessings of lawful and clean earnings. It gives us the strength to bear the burden of earning our life from lawful sources. It places in our hearts the belief that we will get the return of such life style in the Hereafter. **It keeps us away from unlawful and gets us closer to lawful earnings.** It purifies our hearts from negative attributes like greediness and discontentedness. It helps to improve our feelings to help and serve other people.

Allah the Almighty says that:

"...And for those who fear Allah, He (ever) prepares a way out, And He provides for him from (sources) he never could imagine. And if any one puts his trust in Allah, sufficient is (Allah) for him..."

(al-Talaq 65; 2-3)



THE BALANCE BETWEEN THIS WORLD AND THE AFTERLIFE IN OUR PROPHET'S LIFE

Our beloved Prophet has been the best example for us as for understand this world and readying ourselves for the Hereafter. His views about this world and the Hereafter were as follows:

Allah's Messenger (peace be upon him) would benefit from the lawful and pure blessings of this world; but he would never attach his heart to this world and everything in it. Living in consciousness of "O Allah! *There is no life worth living except the life of the Hereafter ...*" (Bukhari, Riqaq, 1) he **shaped his worldly life in accor-**

dance with the requirements of the Hereafter.

He would not forget that he was going to be held accountable for his actions and would not be in any behaviors that he could not explain. He knew his responsibilities towards Allah and he always fulfilled his acts of worship. He was always the best example for his followers.

He would never hurt people, treat them unfairly, and show approval of people treating each other unfairly. He was **very careful about other people's rights.** He always feared the thought of going in the presence of Allah



on Judgment Day with the burden of other people's rights. This was why he always advised his followers to pay people's rights in this world and ask their forgiveness if there had been any injustices. Allah's Messenger said, *"Whoever has oppressed another person concerning his reputation or anything else, he should beg him to forgive him before the Day of Resurrection when there will be no money to compensate for wrong deeds, but if he has good deeds, those good deeds will be taken from him in the extent of his oppression which he has done, and if he has no good deeds, the sins of the oppressed person will be loaded on him."* (Bukhari, Mazalim, 10; Riqaq, 48)

Our beloved Prophet (peace and blessings be upon him) **lived his life in accordance with the verses of the Qur'an**. The command of our Lord Almighty *"And serve your Lord till the inevitable comes to you."* (Hijr 15; 99) was one of the basic principles of his life. He worshipped Allah and fulfilled all the requirements of his servitude until the end of his life. His worldly life was formed in accordance with the meaning of the following verse: *"Say. Surely my prayer and my sacrifice my life and my death are (all) for Allah, the Lord of the worlds."* (Anbiya 5; 162) Even in his death bed, he continued performing his acts of worship, conveying his message, and educating his companions.

Allah's Messenger knew that **life and death are only in the hands of Allah**. He never lost his hope and courage. He had strong faith in which nobody would neither benefit nor harm him unless Allah wishes. Because of this faith, he never feared from death and he was always in the front rows during the hardest times of battles.

Our beloved Prophet would always observe a balance between this world and the Hereafter. He would neither turn completely towards

this world and neglect the Hereafter nor turn utterly towards the Hereafter and neglect this world. He would not approve total abstinence from the blessings of this world. He always advised his companions to keep a balance between this world and the Hereafter. Three of his companions once agreed to perform acts of worship continuously. According to their agreement, one of them was going to fast everyday; the second one was going to pray the entire night; and the third one was not going to marry at all. When Allah's Messenger heard their agreement, he warned them saying:

"Are you the same people who said so-and-so? By Allah, I am more submissive to Allah and more afraid of Him than you; yet I fast and break my fast, I sleep and I also marry women. So he who does not follow my tradition in religion is not from me (not one of my followers)." (Bukhari, Nikah, 1)

Our beloved Prophet **never regarded any goodness in this world as little**. He said that goodness protects people from the Hell-fire. Even the smallest goodness done in this world was not going to be left unreciprocated in the Hereafter. He said *"and so, each one of you should save himself from the fire even by giving half of a date-fruit (in charity)."* (Bukhari, Zakat, 9) He informed that all good deeds, big or little, was going to be a reason to enter Paradise and gave striking examples for this. One of these examples is as follows:

"While a man was going on his way, he saw a thorny branch. He said that by Allah he was going to remove it from the way for not to harm any Muslims. He picked it up and Allah became pleased by his action and the man was placed in Paradise." (Bukhari, Adhan, 32; Mazalim, 28)

Allah's Messenger **would never stay away from working, struggling, and doing good**

deeds. He always advised to be in good hopes and constant effort. And he also advised to do good deeds. The following saying is the best example in this regard: *"try to plant a tree even if it is the end of the world."* (Ahmad bin Hanbal, Musnad, III, 191)

Our beloved Prophet always asked health and welfare from Allah the Almighty. And he lived a clean and neat life. He would **never show impatience before difficulties and sicknesses.**

Hardships and illnesses faced with patience will be a reason for that person's sins to be forgiven. He taught his followers that visiting the sick and attending believers' funerals were among the important duties of the believers towards each

others. He would follow this principle carefully in his own life, visit the sick and pray for them. The he would advice them to be patient and give them the good tidings of the rewards awaiting them in the Hereafter. Thus he would cheer them up.

Allah's Messenger (peace be upon him) advised us to *"remember the death which cuts the worldly pleasures like a knife"* (Tirmidhi, Zuhd, 4) and to live our lives without forgetting death and the afterlife. He always kept death in mind and lived his life always ready for it. **He would remind of the unity of Allah and the vastness of His mercy and forgiveness to the sick people who were on their death bed. He would nicely urge them to say that there is no god**

but Allah. In this way he would help them to leave this world as believers. He suggested to his companions to exhort to recite *"There is no god but Allah"* to those of them who were dying. (Muslim, Janaiz, 1)

Allah's Messenger (peace be upon was **very patient before the deaths of his relatives and loved ones. He knew and accepted that those were tests from Allah. And he would wait the reward of his patience from Allah the Al-**

mighty. He witnessed and endured the pain of many of his loved ones' deaths including his beloved wife Khadijah. His three sons and three of his daughters passed away during his life. Similarly some of his friends and relatives, such as



Jafar al-Tayyar and his uncle Hamza became martyrs. He became sad and shed tears for losing them; but he never lost his patience and strength to bear their loss. He manifested the perfect living example of how a believer should behave under such circumstances. He submitted himself to his Lord's Will. He did not forget that Allah is the One Who gives and takes life back. He did not rebel against Allah's Will by wailing and shouting out.

When the Prophet and his friends entered the house where the prophet's son Ibrahim was in his last breaths, the eyes of Allah's Apostle (peace be upon him) started shedding tears. Abdur Rahman bin Awf asked,

"O Allah's Apostle, even you are weeping?"
He said,

"O Ibn Awf, these tears are the signs of mercy." Then he wept more and said,

"The eyes shed tears and the heart grieves, and we will not say except what pleases our Lord, O Ibrahim! Indeed we are grieved by your separation." (Bukhari, Janaiz, 43)

Allah's Messenger informed us that some misdeeds like gossiping about people or not being careful about the manners of going to the bathroom were going to be the reason for being punished in the grave. He took refuge in Allah from being tortured in the grave. Reminding that people were going to be left alone with their deeds in their graves Allah's Messenger said, "When carried to his grave, a dead person is followed by three, two of which return (after his burial) and one remains with him: his relative, his property, and his deeds follow him; his relatives and his property go back while his deeds remain with him." (Bukhari, Riqaa, 42)

Our beloved Prophet said that "Those who would like to visit graves may do so; for visiting graves reminds us of the life in the Hereafter" (Tirmidhi, Janaiz, 60) and he often himself visited graves. **He regarded visiting graves as a reminder of death and the Hereafter.** He would visit the cemetery of Jannat al-Baqi and pray for the believers who had passed away. When he entered in a cemetery, he would say "Peace be upon you (salaam alaikum) O residents of this graveyard!" and then pray for them saying: "May Allah forgive us and you as well. You went before us and we will come after you." (Tirmidhi, Janaiz, 59) By these words he would think about death and the life of the Hereafter.

Our beloved Prophet (peace be upon him) would ask from Allah the Almighty goodness



both in this world and in the Hereafter. He would never pray just for himself but rather he would pray for his entire ummah. He asked from Allah that his questioning on Judgment Day be easy, that he to be saved from Hell and that he enter Paradise. He asked Allah's mercy and forgiveness and hoped be forgiven. But he would never neglect to get ready for Judgment Day and the Hereafter by just trusting the endless mercy of Allah the Almighty. He said that intelligent people are the ones who question themselves before dying and get ready for the life after death.

One day a man from the ansar came to the Messenger of Allah. After greeting the man asked:

"O Messenger of Allah! Which believer is more virtuous?" Allah's Messenger replied:

"The one who is better in morals" The man asked again:

"O Messenger of Allah! Which believer is more intelligent?" Upon this the Prophet answered:

"The one who remembers death most and makes the best preparation for the life after death." (Ibn Majah, Zuhd, 31)

Our beloved Prophet **knew that every good deed done in this world would please Allah the Almighty; so he would act accordingly.** He would regard good deeds as the paths to obtain Allah's mercy and forgiveness. He talked to his Companions about the beauties of Paradise and the tortures of the Hell. He gave examples showing how important the good deeds are in earning Allah's pleasure and drew attention to the significance of balance between this world and the Hereafter. One of these examples is as follows:



Our Beloved Prophet ﷺ says that:

"O Allah, set right for me my religion which is the safeguard of my affairs. And set right for me the affairs of my world wherein is my living. And set right for me my Hereafter on which depends my after-life. And make the life for me (a source) of abundance for every good and make my death a source of comfort for me protecting me against every evil."

(Muslim, Dhikr, 71)



"Verily, Allah, the Exalted and Glorious, would say on the Day of Resurrection:

"O son of Adam, I was sick but you did not visit Me." The son of Adam would say:

"O my Lord! How could I visit You whereas You are the Lord of the worlds?"

Thereupon He would say:

"Didn't you know that such and such servant of Mine was sick but you did not visit him and were you not aware of this that if you had visited him, you would have found Me by him? O son of Adam, I asked food from you but you did not feed Me." The son of Adam would say:

"My Lord, how could I feed You whereas You are the Lord of the worlds?" He said:

"Didn't you know that such and such servant of Mine asked food from you but you did not feed him, and were you not aware that if you had fed him you would have found him by My side?" Allah the Almighty would say again:

"O son of Adam! I asked drink from you but you did not provide Me." The son of Adam would say:

"My Lord, how could I provide You whereas You are the Lord of the worlds?" Thereupon Allah the Almighty would say:

"Such and such of servant of Mine asked you for a drink but you did not provide him, and had you provided him drink you would have found him near Me." (Muslim, Birr, 43)

In conclusion our beloved Prophet established a nice balance between this world and the Hereafter. This balance formed his living style and was reflected in his acts of worship and behaviors. He would perform his responsibilities towards his Lord in the best way. He would look at people and other creation with the eyes of mercy and compassion. He caressed mercifully the orphans' heads and compassionately approached the kids. He helped the poor. He stood by the oppressed. He always had a smil-

ing face. He treated his friends, family, and relatives with compassion. He never forgot that the real source of whole mercy in this world is Allah, Most-forgiving and Beneficent.



Our Beloved Prophet ﷺ says that:

"He who alleviates the suffering of a brother from the sufferings of this world, Allah would alleviate from him a suffering from the sufferings of the Day of Resurrection, and he who finds relief for one who is hard pressed, Allah would make things easy for him in the Hereafter, and he who conceals (the faults) of a Muslim, Allah would conceal his faults in this world and in the Hereafter. Allah is at the back of a servant so long as the servant is at the back of his brother."

(Muslim, Dhikr, 38)



Zainab, the daughter of the Prophet (peace be upon him), sent a messenger to the Prophet requesting him to come as her child was dying; but the Prophet returned the messenger and told him to convey his greeting to her and say:

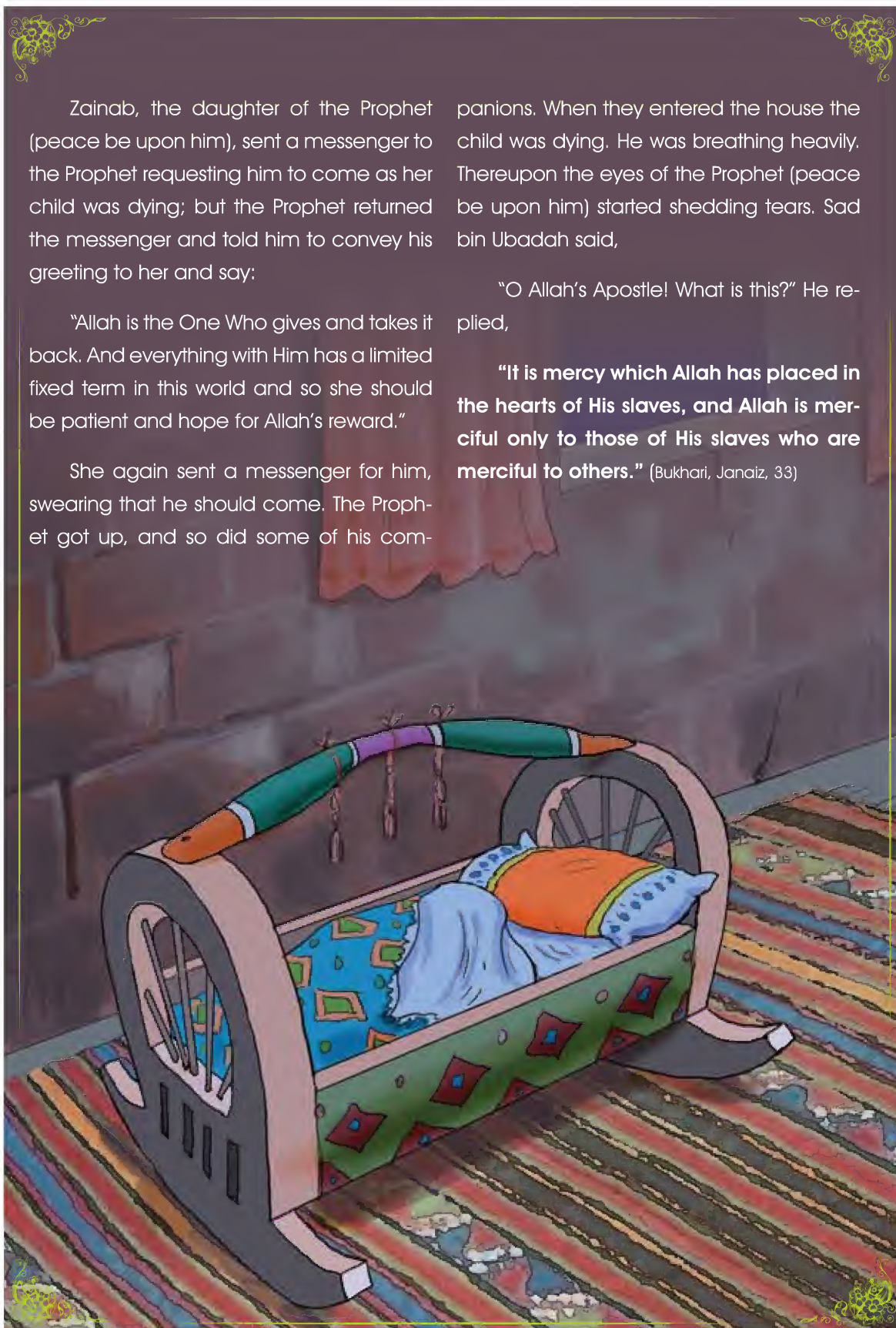
"Allah is the One Who gives and takes it back. And everything with Him has a limited fixed term in this world and so she should be patient and hope for Allah's reward."

She again sent a messenger for him, swearing that he should come. The Prophet got up, and so did some of his com-

panions. When they entered the house the child was dying. He was breathing heavily. Thereupon the eyes of the Prophet (peace be upon him) started shedding tears. Sad bin Ubadah said,

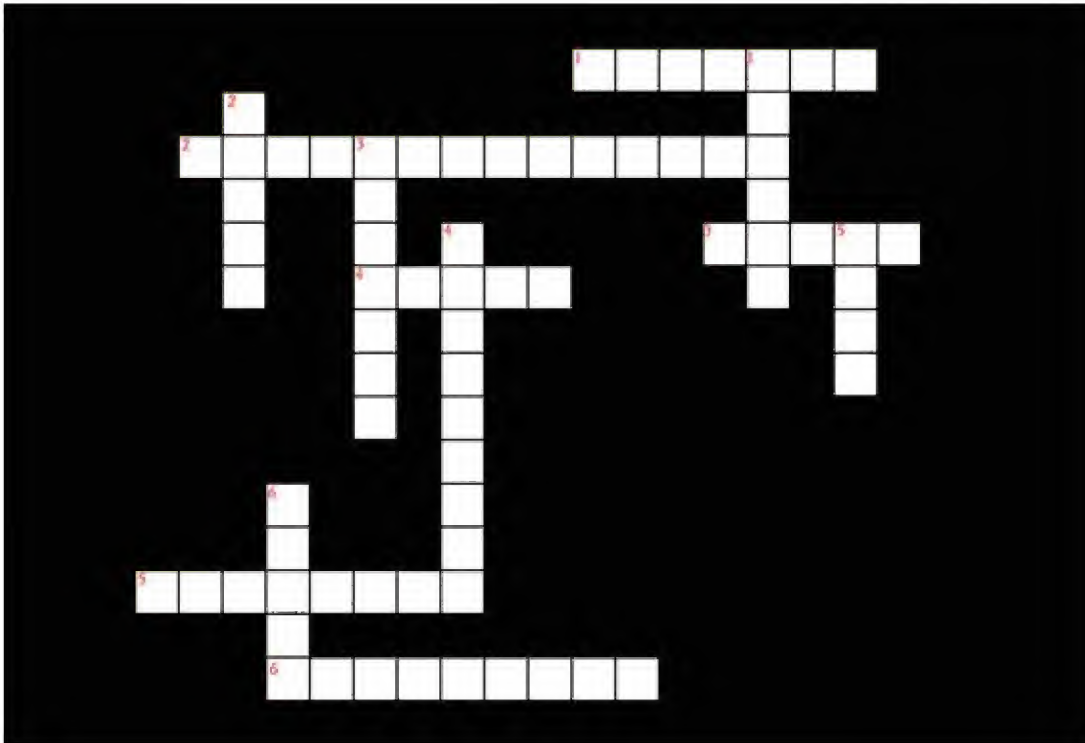
"O Allah's Apostle! What is this?" He replied,

"It is mercy which Allah has placed in the hearts of His slaves, and Allah is merciful only to those of His slaves who are merciful to others." (Bukhari, Janaiz, 33)



QUESTIONS

Crossword Puzzle



Across

1. The Arabic term used for the end of this world and universe
2. The name of the angels recording our good and bad deeds in this world
3. The Arabic term used for resurrection after death
4. The Arabic term used for the bridge standing over Hell
5. The term used for the place prepared by Allah for His believing servants as a reward in the Hereafter
6. The term used for life after death

Down

1. One of the angels who will ask questions in the grave
2. The term used for the scale which will measure the good and bad deeds after judgment
3. The Arabic term used for the Place where all human beings ever lived will first be gathered for judgment in the Hereafter
4. The term used for the period of time between death and judgment
5. The term used for the place where sinners, unbelievers, and hypocrites will get their punishment in the Hereafter
6. End of Life in this world

Find the Correct Match

1	The beauties of this world	if fish does not appreciate it, Creator certainly knows it.
2	People who do not appreciate the value of their limited time in this world	do not hesitate to commit sins.
3	Death does not mean end of existence	and leads us to earn our livings from the permissible ways.
4	Receiving the book of deeds from right is good news,	have been entrusted to us for a certain period of time.
5	Do a good deed and throw it into the sea	and justice settle in our society.
6	Believing in the Hereafter keeps us away from forbidden things	will surely regret after death.
7	Believing in the Hereafter helps the ideas of righteousness	but beginning of a new existence.
8	Those who forget death and deny questioning after death	whereas receiving it from left or behind is the precursor of the punishments.

Let's Test Ourselves

- Which one of the following is not one of the benefits of believing in the Hereafter?
 - To keep us away from committing misdeeds
 - To encourage us to do good deeds
 - To cleanse the selfishness out of one's heart
 - To encourage telling lies
- Which one of the following is not one of the names of Judgment Day?
 - The Day of Questioning
 - The Day of Ashura
 - The Day of Mahshar or Hashr
 - The Day of Resurrection
- Which one of the following statements is incorrect?
 - The incident which will end life and order in this universe is called *qiyamah*
 - Mizan* is a term about measuring the deeds
 - The period between death and the resurrection is called "the life of grave"
 - A person's soul continues to live after his/her death in another person's body

4. What does "wa'l ba'thu ba'd al-mawt" mean?
 - A) There is no god but Allah
 - B) In the name of Allah, the Beneficent, the Merciful
 - C) There is resurrection after death
 - D) One is not allowed to worship anyone but Allah
5. Which one of the following information about the belief in the Hereafter is incorrect?
 - A) Sinners will stay in Hell forever
 - B) Sirat is the name of the bridge built over Hell
 - C) All people will be resurrected after the second blow of Sur
 - D) The life in this world will end with the first blow of Sur
6. According to Islamic faith, which one of the following thoughts is wrong about this world and the afterlife?
 - A) This world and the Hereafter make a whole and neither of them should be neglected
 - B) This world is the end and death means ceasing to exist
 - C) Gaining the Hereafter depends upon our deeds in this world
 - D) Death is the beginning of our endless journey in the Hereafter



Let's fill in the blanks with the given words:

(Who created them, who prays for, may try, to Us, life, dry bones, the faults, soul, knowledge, the mercy)

1. "He Who created death and , that He which of you is best in deed" (Mulk, 67; 2)
2. "Every must taste of death, then you shall be brought back." (Ankabut 29; 57)
3. "And he makes comparisons for Us, and forgets his own (origin and) creation: he says, Who can give life to the when they are rotten? Say, He will give them life for the first time." (Yasin 36; 78-79)
4. "do not despair of of Allah; surely Allah forgives altogether; surely He is the Forgiving the Merciful." (Zumar 39; 53)
5. "When a man dies, his acts come to an end, but three, recurring charity, or (by which people) benefit, or a pious son, him (for the deceased)." (Muslim, Wasiyyah, 14)



Allah the Almighty says:

**"WHEN THE SKY is cleft asunder, and when the stars are scattered,
and when the seas burst beyond their bounds, and when
the graves are overturned – every human being will [at last]
comprehend, what he has sent ahead and what he has held
back [in this world]."**

(al-Infitar 82; 1-5)



DIVINE PROGRAM:



PREDESTINATION



- ❁ *Fate and Predestination*
- ❁ *Free Will*
- ❁ *Work, Sustenance, and Trust in Allah*
- ❁ *Sickness and Death*
- ❁ *The Things That We gain from the Faith in Predestination*
- ❁ *Our Prophet (peace and blessings be upon him) would regard everything coming from Allah as Good*



MARK MY WORDS

Elif was curious girl who loved to learn new things. She would ask her grandpa everything that she wondered, and curiously listened to what he said. Her grandfather loved her curious questions and attention. When answering the questions, Grandpa Ahmad was getting help from what he had read, learned, and

experienced in his life. Sometimes his old memories would come to his help.

One day Elif and her grandfather were having a nice chat. This time Elif was asking questions about fate and destiny. Her questions



took Grandpa Ahmad to his childhood memories. He began to talk in a soft voice:

"My curious girl! When I was little I was a curious boy just like you are. Between you and me, I was a little bit naughty. I used to walk around. Some days I would go hunting birds and some other days I would go fishing in the creek. I loved to walk and run around, climb the mountains, and walk in the forests. It was a different joy to watch the beauties of the nature up from the mountains; however my parents would not let me go alone for I was too young. I was allowed to go with the company of an adult.

My nephew Husain was a good hunter. With the intention of hunting, he liked going into the forests and mountains. One day I wanted Husain to take me with him. Husain said:

— "Okay Ahmad! Be ready early tomorrow morning." I told my mother and asked her to get permission from my father. My mother said:

— "This is going to be difficult but let's try."

It was the first time that I was going to be in forests and mountains that I had never seen before. I was very excited."

My mother went to my father. I was waiting impatiently. Then I heard my father's angry voice:

— "No! He does not even properly play in front of the house, how do you think he will act on the mountains? I am sure if he sees snakes, he may even try to play with them."

My poor mother – may Allah have mercy on her soul – was making all kinds of excuses and asking him to let me to go.

Imagine my anxiety just outside the door. I was trying to hear every word they talked. I was worried that my father would not let me go. Finally my father said:

— "Okay then, since you also want him to go; but let me tell you what will happen tomorrow. Your son will climb up all of the trees and will poke his nose in every place. And in the end he will come back home injured and in a terrible state."

My mother was again trying to calm my father down:

— "Don't worry! I am sure he will not do what you thought. Is he so naughty?" My father insisted:

"He will! Mark my words." This was the thing of my father, may Allah have mercy on his soul. He would say "mark my words" and then move his index finger like he was writing his words on the wall.

Anyway, finally I got the permission. I was so happy. I could not sleep for thinking the wonderful things waiting for me the next day.

Husain, I, his hunting buddies and I set out for the journey. We went for several kilometers deep into the forests. We climbed over hills and mountains. I was so happy that I was not even aware how tired I was. My clothes were torn and I was in terrible shape; but I did not care. I could not even remember my father's words.

Do you know, Elif, when I remembered my father's words? I remembered them when I was going back home in worse shape than he had guessed the previous night. What was I going to tell him? What kind of excuse was I going to use? What kind of lies was I going to tell? I was in a really miserable situation when I entered into my parents' presence. My mother, my poor mother, was more miserable than I was. My father turned to my mom:

— Look! Do you see what your son did? Did not I tell you?"

Just then I thought a devilish idea, but I could not tell my father rather I was ashamed to tell him.

Elif impatiently asked:

— "What were you going to tell him, grandpa?"

— "I was going to tell him that "Daddy! I do not have any sins. You knew what I was going to do. You told my mother the day before. You even pretended writing your words on the wall; so I did what you had thought about me. If I had done anything wrong, it would have been listening and following your words." Elif began to giggle:

— "I am glad you did not tell. What a childish thought! They were all nonsense. Your father did not tell those words for you to do. He did not force you to do them, either."

Grandpa Ahmad was happy to hear Elif's words.

— "Good for you my smart girl! This is what I have been trying to explain to you about fate. You see how my old memories have solved another problem."

"My girl! Allah's knowledge is endless. His knowledge about what we are going to do does not mean that He forces us to do them; for Allah has given us intellect, ability to think and shown us the right and wrong. He has bestowed on us the free-will to choose among them the ones we want. He has done one more favor and warned us saying "these things are bad. I do not like them. If you do, it will be very bad for you."

T h e r e f o r e ,
would it be right if we commit bad things and then blame Allah for our own actions?

Who would believe us, if we say "what can I do? I did it because Allah had known that I would do it. This is my fate."

Before anybody else, we should ourselves believe them, should not we?"

— "Yes" said Elif faithfully. But then she thought something else.



— “Grandpa! If Allah wishes, He can easily stop us from doing bad things. He loves us so much but why does he not prevent us from committing sins?”

Grandpa Ahmad liked Elif’s question. He was happy to hear such smart questions from his granddaughter. The he replied her question:

— “Allah’s greatest favor for us is to give us free-will and let us do whatever we choose. If Allah did not give us the power to do bad things or if He prevented us from doing bad things, what would be the meaning of Hell and Paradise or the rewards waiting in the Hereafter? What would be the meaning of sending messengers and Divine messages? These are all connected to each other.

If Allah prevented us from committing sins, this time we would complain saying “are we slaves? Why can’t we do anything? Why can’t we choose whatever we want?”

Allah’s creation of us in the state that we are, in His evaluation of our deeds and giving us what we deserve in accordance with our deeds are all part of our fate.

Elif?

— “Grandpa! I know I have given you a hard time today, but I have one more question. If you answer this one, I will have no more questions. Sometimes my mom says: “all good and evil come from Allah.” Is this true? If it is, then would it not be unfair to be punished for something coming from Allah?”

“Yes, my beautiful girl it is true, but people misinterpret these words? Let me tell you where they make a mistake. As you know, in this

universe there is only one Creator Who is Allah the Almighty.”

“Of course”

“Since Allah is the only Creator, the He is the one Who has created everything including good and evil. We cannot, however, say what our crime is, because Allah creates good and evil in accordance with our choices. So we reach the same point. Allah has given us intelligence and free-will to choose. He has also shown us the paths to Hell and Paradise and said:

“If you would like to do good deeds, I will create good deeds and will be pleased with you. If you would like to do bad deeds, I will create them for you; because I am the Creator, but I will not be happy if you commit evil.”

“You see my little girl this is the meaning of the saying that both good and evil come from Allah. In other words, Allah creates good and evil but He creates them according to our choices. This is why He holds us accountable for what we do.”

Elif was happy and relieved for getting the responses for all her question. Her faith in Allah got stronger.

M. Yaşar Kandemir

(Quoted with some adaptations)

FATE AND PREDESTINATION

At sea level water boils at 100 Celsius.



All plants live in the extent of the life span determined for them.



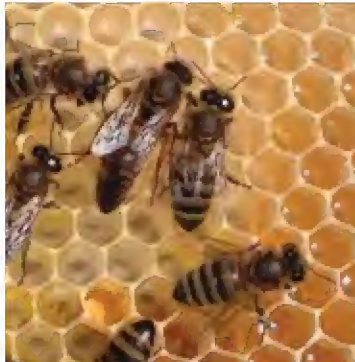
There can be no peace and tranquility in societies where immorality and injustice prevail



Things that are tossed into the air fall down to the ground with the influence of gravity.



Every animal acts according to its nature.



There will be chaos in societies where wealth is distributed unfairly



Water has the power to lift things up (buoyancy)



Every living being dies



Societies that do not consider science and knowledge important stay behind.



We may add hundreds more to the above mentioned examples. All of these examples show us that every being in this universe is created in accordance with a plan, program, and measure. They fulfill their task and continue to live according to this plan and program.

Allah, Who has created everything in accordance with a measure, has adorned them with necessary features and capabilities. He has created nothing aimless in this universe. Everything is created with His knowledge, will, and power. This Divine all-encompassing knowledge and His plan and program designed for the creation is called **predestination** or **Qadar**. And the creation of a thing when its time comes in accordance with the Divine knowledge is called fate or **Qada**.

For instance let's think about rain. Allah the Almighty has determined a certain program for rain and related it to some causes.

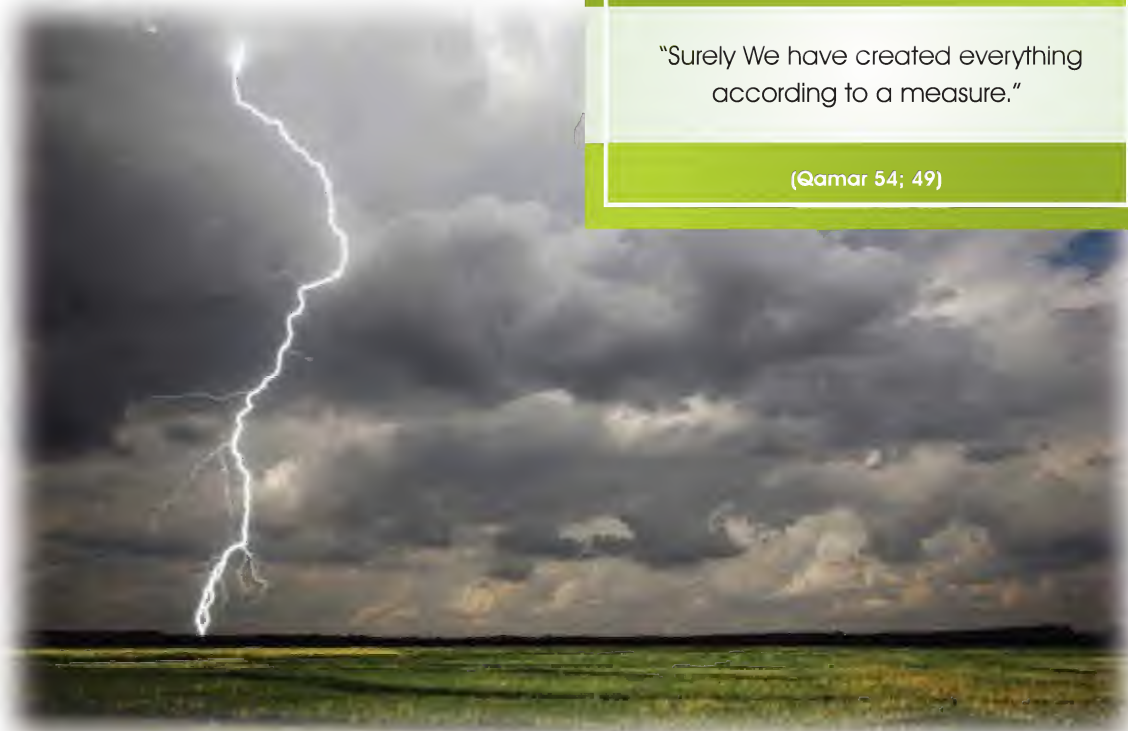
- Water on earth evaporates with the influence of Sun and goes up to the atmosphere.
- When the clouds meet cool air in the atmosphere, the water vapor eventually condenses, forming tiny droplets in clouds.
- These water droplets form the clouds.
- When they become big enough, precipitation (rain, sleet, or snow) is triggered, and water returns to the land (or sea) under the influence of gravity.

This cycle designed for water by our Lord Almighty is its destiny. Since the creation of this universe, this is the program that rain comes into existence. Allah, Who has determined this measure for rain, also knows best where, when, and how much it will rain.

Allah the Almighty says that:

"Surely We have created everything according to a measure."

(Qamar 54; 49)



EMRE'S FATE

One day Emre was studying at home while his parents were having a conversation. Emre was not aware of what they were talking about. Then he heard his father saying:

"It is the predestination of Allah. It is fate. What can we do?" These words attracted Emre's attention. He turned towards his father and asked:



— “Daddy! What are you talking about?”

— “Which one? Is it predestination of Allah or fate?”

— “Yes, both of them.”

— “Okay, I will tell you about them, but they might be a little difficult for you to understand.”

— “Daddy, I was reading and trying to understand the same issue from my book; but I could not understand the issue of predestination.”

— “Bring your book. Let’s have a look together.”

Emre gave his book to his father. His father read carefully the definitions of predestination and fate. He thought a little and then turned to Emre:

— “Well, my son! I think there can be no simpler definition of predestination and fate than the ones in your book; however, the reason why you do not understand them is not because the definitions are complicated but because they are very difficult issues.

— “Well, Daddy! How am I going to manage to understand them? The Preparation section of my book requires learning from our parents what “predestination” and “fate” mean and writing them down. Our teacher also wanted us to learn them and come to the class ready. I have read them from my book, but I could not understand them well.

Emre’s father thought for a short while and then:

— “Emre, can you bring the calendar? Let’s examine it. Tell me what day is today?”

— “Sunday”

— “Why did you not go to school today?”

— “Because it is Sunday. Are not Sundays vacation days?”

— “What day will tomorrow be?”

— “It is Monday and I will go to school and you will go to work.”

— “Tell me why you did not go to school and I did not go to work today. And tell me why we will go tomorrow.” Emre was puzzled. He looked at his father’s face as if he was saying what kind of question that was. Then he said:

— “But, daddy” Upon this his father said:

— “Emre! Let me ask you one more question. Did you not go to school today, because it is written on the calendar that today is Sunday?”

— “Yes”

— “How did the people who wrote this calendar know that today was going to be Sunday?”

— “They probably made some calculations and found it out.”

— “How did they figure it out? It is through their knowledge, isn’t it?”

— “Of course daddy, it cannot happen without knowledge.”

— “Let me ask you another question. What would have happened, if they had written on the calendar “Sunday. Sunday, Sunday ...” on each and every page? Would we have vacation every day?”

— "Of course not."

— "Why?"

— "Because everyday cannot be Sunday. And don't people who prepared this calendar know that?"

— "Good job Emre. You are right. They knew it very well that it cannot be Sunday consecutively. Now listen to me carefully. We do not have vacation because it is written Sunday on the calendar. They calculated it and wrote it down a year ago that today is going to be Sunday. Now Sunday has come and you did not go to school. They also calculated that tomorrow is going to be Monday and you will go to school tomorrow. In short, Allah's knowledge about what will happen to us in this life on earth and recording them – just like preparing a calendar – is called destiny. Incidents written as our destiny happen when their day and hour come. And this is called fate.

— "Would you like me to give you another example?"

— "That would be great daddy."

— "You see that it is written in this calendar when the Sun will rise. And it rises at that time just like it is written. The Sun does not rise at that time because it is written on the calendar but because it has to rise. Human life is just like this. By living, people have an active role

in their fate. It is a little bit complicated but I hope you understand it."

— "Yes, daddy, I am a little bit confused, but I think I got it. I will think about the examples you have given. If anything happens, I will ask you again. Thank you.

— "May Allah give you a clear mind."

Emre went back to his homework. His parents continued to their chat.

Mustafa Öcal



The Knowledge of Allah and Predestination

Allah the Almighty is Alim in other words He knows both the events that happened in the past and the events which will happen in the future. His knowledge encompasses everything. Nothing can be outside His knowledge and nothing can happen outside His Will.

We, however, should not forget that Allah's knowledge is not the same as our knowledge. We know only the part of the past and the present that reach us. We cannot know, but only guess what will happen in the future; whereas Allah's knowledge is eternal; it does not have any time limits. Therefore Allah sees and knows yesterday, today, tomorrow, the next day, the Last Day, and the Hereafter at the same time. In fact He is the One Who ordains and creates all of them.

Human beings are a part of the universe created by Allah the Almighty. Just like the rest of the creation they, too, come into existence and continue to live because of the Will of our Lord Almighty. Our Lord, the Knower of All, has created human beings adorned with will. He has given them the freedom to choose their behavior. Allah has created this to test human beings.

Allah the Almighty says that:

"And with Him are the keys of the unseen (Ghaib)—none knows them but He; and He knows what is in the land and the sea, and there falls not a leaf but He knows it, nor a grain in the darkness of the earth, nor anything green nor dry but (it is all) in a clear book."

(An'am 6; 59)

Allah the Almighty says that:

"By the name of Allah who inspired it [the soul] to understand what is right and wrong for it, he will indeed be successful who purifies it, and he will indeed fail who corrupts it."

(al-Shams 91; 8-10)

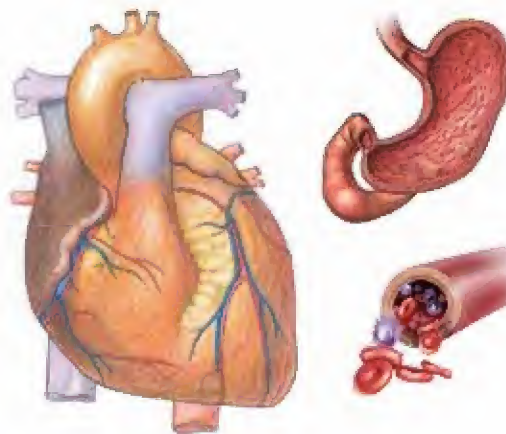
People's Freedom to Choose: Free Will

We can classify our actions in two groups:

1. Actions and behaviors that happen outside our will
2. Actions and behaviors that take place by our will

Our Lord Almighty has created our organs and determined a system for them to function.

- ❖ Functions like
- ❖ Our heart's function
- ❖ Our stomach's function
- ❖ Circulation of blood through our veins



take place outside our will. Every one of our organs fulfills the responsibility given to it by Allah.

- ❖ The situations like
 - ❖ Choosing our parents
 - ❖ Deciding the time of our birth
- or deciding the color of our skin

are also outside the limits of our will. In such cases we do not have the possibility to choose. And we are not responsible for the things concerning which we have no choice.

There are also actions and behaviors that happen as a result of our will. We choose them by our free-will. Actions like eating, drinking, sitting, studying, and performing acts of worship depend upon our will. We eat and drink when we want. We also decide what we eat and drink. Speaking or being quiet also depend on our choices. We can also choose to tell the truth or lie when we speak. In short as a human being we can use our free-will either for good or bad; or to choose either right or wrong. We are responsible from the actions that we have the power to choose.

Let us explain the relationship between will and responsibility with the help of an example:

Allah the Almighty says that:

"Allah does not impose upon any soul a duty but to the extent of its ability; for it is (the benefit of) what it has earned and upon it (the evil of) what it has wrought..."

(al-Baqara 2; 286)



Imagine that we have found one of our friends' wallet. In such a case we may choose to do one of the following:

1. To return the wallet to its real owner thinking "This money does not belong to me. It is not the right thing to spend somebody else's money without his permission."
2. To put the money in our pocket and spend it.

Choosing one of these two options is in our hands and the responsibility of our choice belongs to us. If we choose the first option, we do something right and good. Our Lord will reward us for this good deed. If we choose the second one, we violate one of the prohibitions of Allah and commit a sin. Because of this sin, we will be held accountable in the Hereafter.

Allah the Almighty holds us accountable for the beliefs, actions, and behaviors which take place within our free-will.

I AM RUNNING AWAY FROM THE FATE OF ALLAH TO HIS FATE

During his caliphate Umar bin Al-Khattab departed for Damascus. And when he reached Sargh, the commanders of the Muslim army, Abu Ubaida bin Al-Jarrah and his companions met him and told him that an epidemic had broken out in Damascus.

Umar said,

"Call for me the early emigrants (muhajirun) and helpers (ansar)." So Umar called them, informed and consulted them about the situation. Companions differed in their opinions. Some of them said,

"We have come out for a purpose and we do not think that it is proper to give it up," while others said,

"There are other people and the companions of Allah's Apostle are with you so we do not advise that we take them to this epidemic." Umar said to them,

So Umar made an announcement,

"I will ride back to Medina in the morning, so you should do the same and come with me" Abu Ubaida bin Al-Jarrah asked to Umar,

"O Caliph! Are you running away from the fate of Allah? If Allah ordains for us to die from this epidemic, we die. If He does not, nothing can happen to us." Umar replied,

"I wish someone else had said such a thing, O Abu 'Ubaidah!"

Abu Ubaidah was a good friend of Umar. This was why Umar did not want to oppose his opinion. Then Umar continued his words saying:

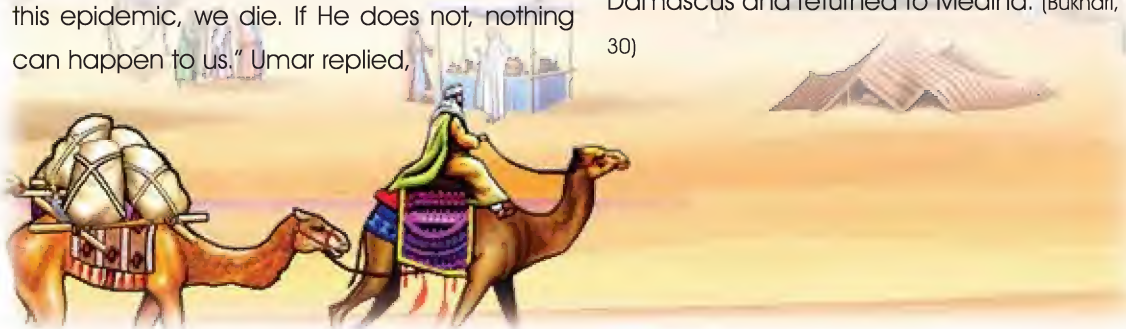
"Yes, we are running from the fate of Allah back to His fate. Don't you agree that if you had camels that went down a valley having two sides, one green and the other dry, you would graze them on the green one only if Allah had ordained that, and you would graze them on the dry side only if Allah had ordained that?"

Umar's words convinced Abu Ubaidah. Just then Abdur-Rahman bin Awf, who had been absent because of some job, came and said,

"I have some knowledge about this. I have heard Allah's Messenger saying,

If you hear about an outbreak of plague in a land, do not go to it; but if plague breaks out in a country where you are staying, do not run away from it.

When Umar heard Abdurrahman bin Awf's report, he thanked Allah for showing him the right path, changed his mind about entering Damascus and returned to Medina. (Bukhari, Tibb, 30)



WORK, SUSTENANCE, AND TRUST IN ALLAH

Work and Sustenance

All living beings on earth act according to the plan ordained by Allah the Almighty. They fulfill their tasks in accordance with the goal for which they have been created. They work and look for the sustenance ordained for them by Allah. Birds that leave their nests hungry early in the morning come back in the evening with their stomach full. All living beings, from the animal in the forest to the fish in the seas, continue their lives according to the measures ordained for them. Bees collect pollens and make honey; Ants work hard and gather food; Lions chase and try to catch their prey; Turtles slowly but persistently look for food; Fish swim around the seas to reach their food; In short all animals are in continuous work and effort to feed themselves.

Would it be appropriate for a human being to sit lazily while all living beings try and work so hard to fulfill their duties? Of course not!



Our Beloved Prophet ﷺ says that:

"Nobody has ever eaten something better than the one from his earnings of his manual work. Allah's Messenger David (peace be upon him) would never eat except from the earnings of his manual work."

(Bukhari, Anbiya, 37)



This is because Allah the Almighty informs us that He will give their sustenance to all living beings. He has ordained one measure to obtain from this sustenance. According to this Divine measure established for human beings, Allah will give sustenance to those who work and strive for it. Our Lord Almighty informed us about this measure saying in the Qur'an that: **"And that man shall have nothing but what he strives for"** (al-Najm 53; 49) Therefore it is the duty of human beings to strive hard, to look for their sustenance, and to hold tight to the causes of earning it.



THE TREE THAT YIELDS FRUIT TWICE A YEAR

— One day when Abbasid caliph Harun al-Rashid saw an old man trying to plant a tree, he asked the old man:

— Father! You are very old. You will not see the fruits of this tree. So why are you bothering so much?

The old man replied:

— Dear son! Those who were before us planted trees and we have eaten their fruits. And now we should plant trees, so the ones who will come after us may eat their fruits.

Harun al-Rashid was so pleased to hear such a respond that he gave the old man a bag of gold. The old man said:

— Did you see, my son? My tree has already begun to yield fruit.

Sultan Harun Rashid was again so happy to hear such an answer that he gave the man another bag of gold. The old man started to laugh. When the sultan asked him why he was laughing, he said:

— Don't you see, my son? Plants usually yield fruit only once a year, mines have already yielded twice.



Our Lord has connected everything on this world to some causes and created the principle of cause and effect. According to this principle one needs to sow seeds in order to get produce; and one needs to plant trees in order to get fruits. In order to be successful one needs to work hard. In order to enter Paradise, people need to have faith and worship and to obey the orders and prohibitions of Allah.

Our Lord, who ordained holding to causes and working as the prerequisite of success, wanted from us to direct our will towards working hard. People who use their will for working are certainly going to get the reward of their efforts. Therefore as believers who have strong faith that everything happens according to Divine ordainment, we work within the limits of the rules created about the universe and do the task given us. After that, we expect to get the result of our actions from our Lord. After taking all the necessary measures, we put our trust in Allah and leave the rest to our Lord Almighty. We pray and ask help from Allah to make what we ask happen. And then we wholeheartedly place our trust in nobody but Him.



Allah the Almighty says that:

"Say: Surely my Lord amplifies the means of subsistence for whom He pleases of His servants and straitens (them) for whom (He pleases), and whatever thing you spend, He exceeds it in reward, and He is the best of Sustainers."

(Saba' 34; 39)

Work and Trust in Allah

Tawakkul or trust in Allah means to place trust in Allah after taking the necessary measures and fulfilling our obligations. It also means remembering that Allah is with us while striving to do our duties and leaving their results to Him.

Tawakkul does not mean to show laziness and to leave our responsibilities to Allah. Our beloved Prophet (peace and blessing be upon him) told a man who had left his camel



Allah the Almighty says that:

"Thus it is due to mercy from Allah that you deal with them gently, and had you been rough, hard hearted, they would certainly have dispersed from around you; pardon them therefore and ask pardon for them, and take counsel with them in the affair; so when you have decided, then place your trust in Allah; surely Allah loves those who trust."

(Al-i Imran 3; 159)

untied and claimed that he had put his trust in Allah: **"First tie your camel then put your trust in Allah."** (Tirmidhi, Qiyamah, 60) By this saying Allah's Messenger corrected the man's wrong understanding of the concept of tawakkul.

According to this, if we are a farmer, we need to plow our land at the appropriate time

and prepare it to sow the seeds. Then we sow the seeds again at the appropriate time. We provide what our plant needs, like water, fertilizer, and pesticides. Then we pray Allah to give us nice and abundant produce. We trust in Allah and expect to get the best result from Him.

It was during the days of Umar's caliphate. A group of people were sitting in the mosque and having a conversation, when Umar stopped by the mosque. He asked them why they were sitting in the mosque. They said:

"O Caliph! We are from those who put their trust in Allah. We believe in that Allah will send our food to us." Umar (may Allah be pleased with him) got upset from this response. He drew those people who sat in the mosque lazily instead of working to earn their livelihood out of the mosque saying:

"You are not from those who place their trust in Allah but you are just lazy people who eat without deserving their food."



One day Salim who was a student at a boarding school told his friends:

"Allah the Almighty says in the Qur'an that: "There is no moving creature on earth but its sustenance depends on Allah." So why should I be worried about food? Whatever is in my share will certainly come to me so long as I place my trust in Allah."

His friends tried to warn him saying that his was a wrong idea, but he did not listen to them.

When it was the time of breakfast, Selim's friends got their plates and began to wait in line. Selim, however, did not join them in line. He thought that the cook would come and give his breakfast." After the cook distributed the breakfast to those in line, he asked if there was anybody left who did not get the breakfast. And because nobody answered his call, he cleared the food for breakfast and Selim went hungry. Same thing happened at lunch. Selim was thinking that his sustenance would come at dinner. Again the cook distributed the food to those who were waiting in to line and asked in the end if there was anybody left. Again Selim did not respond the cook's call. When he saw the cook was clearing up food for dinner, Selim coughed realizing that he was going to go hungry. When the cook heard his cough, he told Selim:

"Why are you coughing? If you want food, give me your plate." So Selim got his dinner and satisfied his hunger. Then he turned to his friends and said: Allah has informed us that He is going to provide our sustenance; but we, at least, need to cough to get it."



THE LION AND THE FOX

Once upon a time a man left his village to earn his livelihood. It had already got dark when he reached a forest; so the man decided to spend the night in the forest. Because he feared from beasts, he climbed up a big tree. He prepared for himself a place to sleep on the branches. Just then he heard a soft wailing. He

wonderingly looked around and saw a crippled fox down the tree. He wondered how that fox would be able to find its food.

Then he saw a lion was approaching from a distance. The lion was holding a deer in its mouth. Pulling its prey, it came closer to the tree



in which the man was. Then it tore the deer into pieces under the tree and satisfied its hunger. When the lion left, the crippled fox came crawling. It filled its stomach with the leftovers of the lion. The man was amazed to see this scene and he thought:

— “How merciful Allah is! He sends the food of a crippled animal to its feet and does not leave it to starve. So why should I worry about working and earning my livelihood? Would it be worth it to spend my days and nights working so hard? Just as this crippled fox, my sustenance would come to my feet. I should have learned the meaning of trust in Allah from this fox. From now on, I should stay and wait for my food.

The man spent the night there having such thoughts. The next day he stopped by a cave

on his way. He began to wait his food. He waited for three days in that secluded cave, but nobody came. Nobody brought him food nor drink. Finally the man fainted because of hunger. He woke up by a deep voice:

— “Wake up you lazy man! Why are you lying and waiting? You are healthy; so what is this laziness? Why do you want to be like the crippled fox? Go and work like the lion. Eat yourself and feed others with your leftovers.

When the man heard these words, he realized his mistake. He left the cave and continued his journey to find a place to earn his livelihood.

Sa'di Shirazi



SICKNESS AND DEATH

Our Almighty Lord has bestowed different characteristics to living beings. As a living being, humans are born, grow up, and pass away when the time comes just like the rest of the living beings. They suffer from various diseases during their lifetime. Some of these diseases happen for unavoidable reasons; but some others happen because of their own mistakes and negligence.

Sickness is something that may happen to any of us. Our beloved Prophet taught us a Divine principle in this respect saying that *"Allah the Almighty has created the cure of every disease He created."* (Muslim, Salam, 26) According to this principle both diseases and their cures come from Allah. Allah is the only One who heals the sicknesses. The statement that was taught by Abraham reading **"And when I am ill, it is He Who cures me"** (Shu'ara 26; 80) reminds us this truth.

It is the order of our religion to go to doctor, use medicine and get medical treatment when we get sick. It is necessary for us to pray Allah, ask healing from Him, and place our trust in



Our Beloved Prophet ﷺ says that:

"A companion asked our beloved Prophet:

- O Messenger of Allah! We take precautions to protect ourselves from sickness. We pray and get medical treatment. Do these change our fate?"

Our prophet's response was very meaningful:

- "Taking precaution, praying, and getting treatment are all Allah's fate."

(Tirmidhi, Tib, 21)



Him only after getting the necessary treatment. These are the worldly and spiritual causes that will help our sickness to heal. However, it is wrong to forget Allah and think that the doctor is the one who cures. Our job isn't "not to get sick at all" but "to take the necessary precautions" in order to protect ourselves from getting sick. And our responsibility is also to look for a cure when we get sick.



After all these steps we need to pray and place our trust in Allah.

Another issue which is as important as getting medical treatment for our diseases is not to revolt against Allah because of our diseases. Believing in fate is our most powerful helper to prevent such a revolt against Allah. Knowing that everything comes from Allah at the time

of illnesses and expecting the cure from Him will support us spiritually and increase our hope and strength to endure. And our patience during difficult times will cause us to gain Allah's pleasure and rewards.

One of the laws of our Lord Almighty related to living beings is that someday they will all taste the death. The verse **"Every soul will taste of death..."** (Al-i Imran 3; 185) tells us this Divine law.

There is a certain life span for every human being. Everybody dies when their life span ends. Both life and death are in the hands of Allah. He is the One Who gives life and takes it back. Therefore how we behave when we experience the death of someone close to us is the reflection of the faith in our hearts. Showing patience and not disobeying Allah under such circumstances are among the best behaviors loved by Allah.

Allah the Almighty says that:

"...and give good news to the steadfast who says, when afflicted with calamity: 'To Allah we belong, and to Him is our return.'"

(al-Baqara 2; 155-156)



THE TRUTH SURPASSES WITH GOOD THAT WHICH IS WICKED

The Truth surpasses with good that which is wicked

Think not that other than that is given

A gnostic receives full life therefrom

O Lord let us see what be in store

Whatever it be let good come therefrom

Say not why such is so and so

It is what it is then let it be so

We will see it to its end, give us patience

O Lord let us see what be in store

Whatever it be let good come therefrom.

Look down upon no one

Feel no sorrow destroy not your heart

Be not also partial to yourself

O Lord let us see what be in store

Whatever it be let good come therefrom.

I swear by God that He has done good

Such it is I swear by God that He has done good

So it is I swear by God that He has done good

Open up to the plan of God as such is clear

Such is clear that He has done good.

THE THINGS THAT WE GAIN FROM THE FAITH IN PREDESTINATION

FAITH IN PREDESTINATION

- helps us to realize that there is a Divine wisdom behind all incidents taking place in this universe.
- reminds us that everything in this universe comes into existence by the will and power of Allah
- helps us to earn Allah's contentment by being contented from everything coming from Him
- saves us from pointless fears and concerns about future

We try to interpret the incidents happening around us within the limits of our limited knowledge and strength; whereas the incidents that happen around us do not just consist of the ones that we can see. There are parts in those incidents that we cannot recognize and understand. Only Allah knows the inner side of them. Believing in fate means to believe in Almighty Allah who knows everything and has power over all things in this universe. Such a faith **helps us to realize that there is a Divine wisdom**

behind all incidents taking place in this universe. This kind of faith changes our view to life. We begin to evaluate differently what happen around us. Rank and fame, which we like very much, may turn into means of gaining spiritual rewards; or they may cause us to boast. This is why we ask from Allah to give us what is best for us. Sometimes things that may appear as bad like fever and headache might have prevented us from catching a worse illness. An accident that we had might have prevented a worse accident. We thank Allah under any circumstances if we act with such consciousness. And we ask from Allah to save us from worse accidents and calamities.

Allah the Almighty says that:

"...But it is possible that you dislike a thing which is good for you, and that you love a thing which is bad for you. But Allah knows, and ye know not."

(al-Baqara 2; 216)

Our Lord Almighty with His endless knowledge and omnipotence has established a balance and measure in this universe. Every event taking place in this universe is within His knowledge. Everything happens by His will, power, and creative ability. Since the creation of this world the Sun rises from the East and sets in the West. Gravity and buoyancy continues to this day. Living beings get and maintain their liveliness from water. Such laws have been established by our Lord in this universe and they are great blessings for us. By means of these natural, biological, and social laws, this world has become a livable planet for us. Knowing this and having such a faith in destiny helps us to recognize the perfect order in this universe. **It reminds us that everything in this universe comes into existence by the will and power of Allah.**

Allah the Almighty says that:

"Say: Have you thought, if Allah made night everlasting for you till the Day of Resurrection, is there a god beside Allah who could bring you light? Will you not then hear? Say: Have you thought, if Allah made day everlasting for you till the Day of Resurrection, is there a god beside Allah who could bring you night wherein you rest? Will you not then see? It is out of His Mercy that He has made for you Night and Day, that you may rest therein, and that you may seek of His Grace and in order that you may be grateful."

(al-Qasas 28; 71-73)



When we meet with someone we love, we become happy. And when we lose someone we love, we become sad. Allah tests us in this world sometimes with happiness and sometimes with sorrow; because this world is a testing place. If we act without forgetting this fact, our happiness and sorrow turn into an opportunity to gain Allah's contentment. We thank for our Lord's blessings and keep our patience in the face of hardships. We become satisfied with what Allah the Almighty has ordained for us. Being satisfied with what is given to us makes us contented. It cleanses our hearts from bad feelings like jealousy, grudge, and envy. Therefore faith in predestination **helps us to earn Allah's contentment by being contented from everything coming from Him.**

Allah the Almighty says that:

"No misfortune can happen on earth or in your souls but is recorded in a decree before We bring it into existence: that is truly easy for Allah: So that you may not grieve for what has escaped you, nor be jubilant at what He has given you; and Allah does not love any arrogant boaster."

(al-Hadid 57; 22-23)

Those who do not trust in their Lord have worries about their future. This is why they are afraid to lose what they have. They forget the blessings they have and live in a fear of poverty. They forget their health and have concern to become sick. Thinking to reach their wants and desires keeps their mind busy. Sometimes they cannot even sleep and they lose their health because of their concerns about the future.

Allah the Almighty says that:

"Say: Nothing will afflict us save what Allah has ordained for us; He is our Patron; and on Allah let the believers rely."

(Tawbah 9; 51)

Trusting in Allah and believing in His predestination **saves us from pointless fears and concerns about future.** Because when we believe in predestination we know that nothing can happen to us except what Allah has already ordained our regard. And if something is ordained for us, nobody can stop it from happening. We can overcome the hardships and obstacles with the help of our Lord. As His servants, what we need to do is to trust in Him and ask help from Him.

OUR PROPHET WOULD REGARD EVERYTHING COMING FROM ALLAH AS GOOD

Our beloved Prophet (peace and blessings be upon him) was someone who could look at things positively and see the beauties of life. He had an optimistic character. He would see a positive side in everything and thank Allah. **He believed that everything taking place in this universe happens with Allah's will and permission.** He defined faith as being *"that you affirm your faith in Allah, in His angels, in His Books, in His Apostles, in the Day of Judgment, and you affirm your faith in the Divine Decree about good and evil."* (Muslim, Iman, 1)

Allah's Messenger knew that **Allah was with him all the time and trusted in Him.** The best example of this was lived during his migration from Mecca to Medina. Our beloved Prophet and Abu Bakr hid in the cave of Sawr. Meccan polytheist came in front of the cave. Abu Bakr (may Allah be pleased with him) was really scared that the polytheists would harm to the Prophet. Even under such difficult conditions, our beloved Prophet said to Abu Bakr with full confidence: *"O Abu Bakr! Don't fear. Allah is with us."*

Allah's Messenger knew that everything occurs within the knowledge and observance of Allah. He would look for Allah's contentment in everything he did. **He believed in the fact that no beings could neither benefit nor harm him unless Allah the Almighty wills.** He advised his companions and his other followers to do the same. He once said to young Abdullah bin Abbas *"My dear son! Let me teach you some principles ..."* and then he summarized the basic principles of his faith in Allah and the predestination saying:



"Observe the commands of Allah so that Allah would protect you.

Hold Allah's sake before everything so that you would find Allah before you.

When you need something ask it from Allah. If you need help ask it from Allah.

Know that if all of humanity got together to help you, they can only give you the help that Allah has ordained for you.

Again if the entire humanity got together to harm you, they cannot give you any harm except what Allah has ordained for you."

(Tirmidhi, Qiyamah, 59)

Our beloved **Prophet's trust in Allah led him to work harder and to do more acts of worship.** This faith never led him to laziness and irresponsibility. He prayed a lot saying "O Allah! I take refuge in You from weakness, laziness, and cowardliness." For the Prophet (peace be upon him) laziness and negligence cannot be a Muslim's way of life and thinking.

Our beloved Prophet always acted knowing that everything takes place by Allah's power. When he was going to do something, he would do his part and then ask help from Allah. **He always emphasized the wrongness of attributing the results of someone's own negligence and laziness to Allah's fate.** This is why he did not like the following response of a companion whom he had advised to get up in the middle of the night for *tahajjud* prayer: "O Allah's Apostle! Our souls are in the hands of Allah and if He wants us to get up He will make us get up." (Bukhari, Tahajjud, 5) Because, even if it is in the hands of Allah to make a servant get up, it is the responsibility of the servant to take the necessary precautions to get up.

Allah's Messenger would do everything he could do before something happened. After it happened **he would show contentment to the Will of Allah and willingly accept everything coming from Allah.** He would often express his trust in Allah and that he was contented with Allah's decision. He would frequently recite *hasbunallahu wa ni'ma al-wakil* "Allah is enough for us. What a nice Guardian He is." He would never show disobedience against Allah and would never give up in the face of hardships. He always expressed that "whatever has been ordained for us by Allah is good for us and our job is to be thankful for the blessings and to be patient before the hardships. He would regard all kinds of good and bad experiences as opportunities to obtain Allah's contentment and say:

"Strange are the ways of a believer for there is good in every affair of his and this is not the case with anyone else except in the case of a believer for if he has an occasion to feel delight, he thanks (God), thus there is a good for him in it, and if he gets into trouble and shows resignation (and endures it patiently), there is a good for him in it." (Muslim, Zuhd, 64)

Allah's Messenger would stay away from useless and pessimistic talks. **He would abstain from the talks and actions which might not affect the result.** He gave the following advice to his companions:

"A strong believer is better and is more lovable (to Allah) than a weak believer, and there is good in everyone, (but) cherish that which gives you benefit (in the Hereafter) and seek help from Allah and do not lose heart, and if anything (in the form of trouble) comes to you, don't say: "If I had not done that, it would not have happened so and so," but say: "Allah did

that what He had ordained to do" and "your word if" opens the gate of Satan." (Muslim, Qadr, 34)

Our beloved Prophet stated that sicknesses, sufferings, and hardships will be atonement for and purification of sins.

He expressed that those who show patience before hardships and sufferings will receive great rewards and their levels will be elevated in the Hereafter. He emphasized that the end will be better for the believers if they show patience.

"No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls a Muslim, even if it were the prick he receives from a thorn, but that Allah expiates some of his sins for that." (Bukhari, Marda', 1, 3)

Our Prophet's understanding of fate, trust in Allah, and patience was not just a blind submission and powerless acceptance. He would struggle against the hardship. He would take the necessary precaution and leave the rest to Allah the Almighty. **He would submit himself to Allah's will only after fulfilling what he was required to do.** One of the best examples showing his understanding of fate was the following attitude in the Battle of Trench:

When the Prophet (peace and blessings be upon him) heard that the Meccan polytheists were going to attack Medina, he immediately gathered his companions. He consulted his companions as to what he would do and what kind of precautions they could take. In

accordance with Salman al-Farisi's suggestion, he decided to dig a trench around the city. This was a method unfamiliar to Arabs in those days. It was at the same time a very tiring task. Allah's Messenger personally worked in digging the trench. Under icy cold weather he worked for days. He even tied a rock on his belly to appease the pain of his hunger. Even though he knew that Medina was going to be sieged by a powerful army, he never lost his hope in Allah. He did everything he could as a servant and then he prayed his Lord for help and victory. Polytheists came to Medina with a big army but they could not pass the trench and take over Medina. After a days-long-siege, Allah's help arrived. As a result of a powerful windstorm polytheists' tents destroyed.

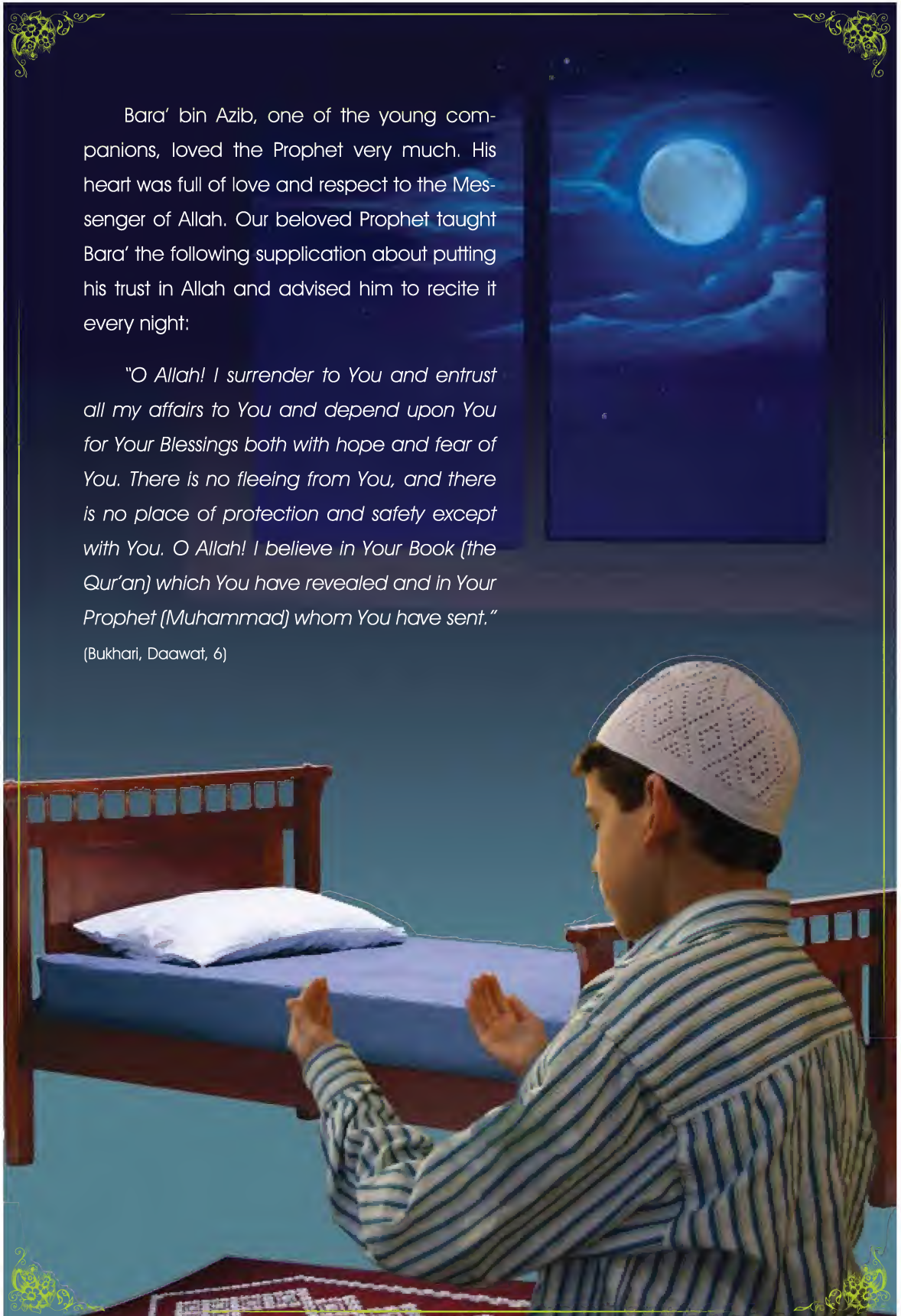
Allah the Almighty never let His Messenger and His believers' efforts and trusts down. Our Prophet's attitude in the Battle of the Trench and in similar incidents has become the perfect example in faith, patience, struggle, and trust in Allah for Muslims till the Last Day.



Bara' bin Azib, one of the young companions, loved the Prophet very much. His heart was full of love and respect to the Messenger of Allah. Our beloved Prophet taught Bara' the following supplication about putting his trust in Allah and advised him to recite it every night:

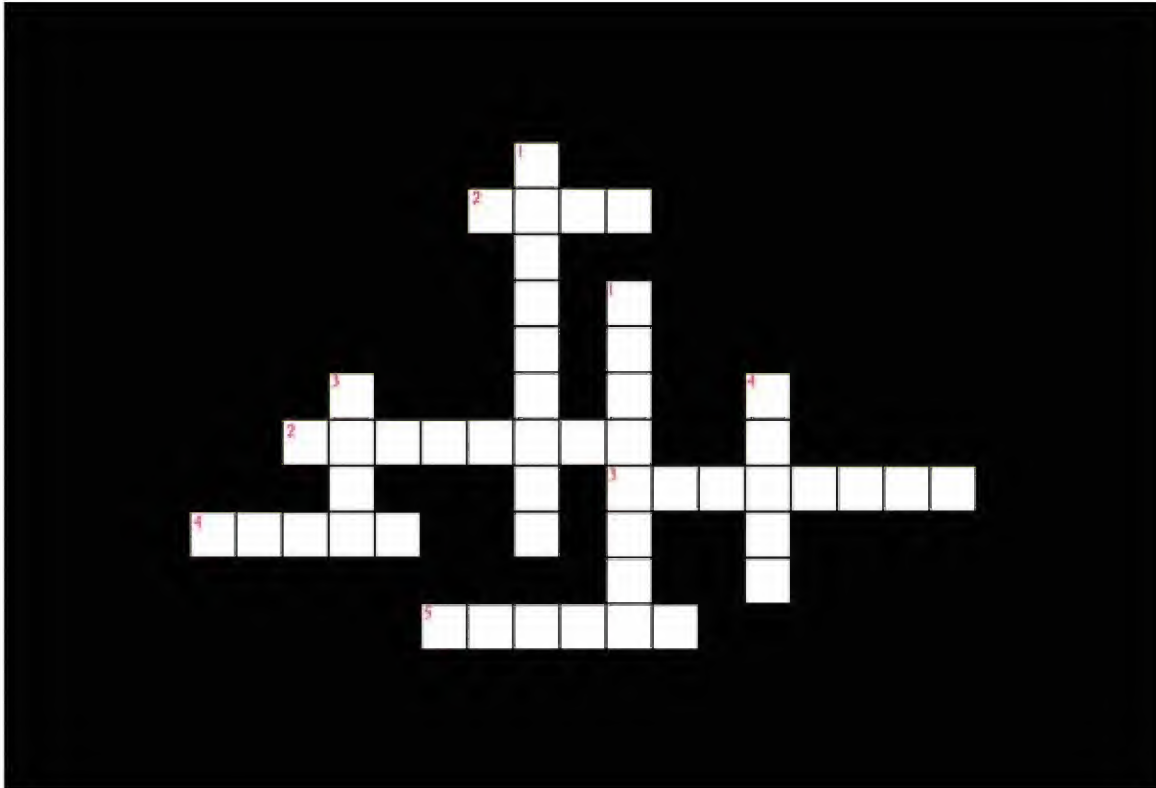
"O Allah! I surrender to You and entrust all my affairs to You and depend upon You for Your Blessings both with hope and fear of You. There is no fleeing from You, and there is no place of protection and safety except with You. O Allah! I believe in Your Book (the Qur'an) which You have revealed and In Your Prophet (Muhammad) whom You have sent."

(Bukhari, Daawat, 6)



QUESTIONS

Crossword Puzzle



Across

1. The Arabic term used for Allah's attribute to know everything past, present and future
2. The word used for enduring hardships
3. The Arabic term used for doing everything one can and then placing trust in Allah for the result
4. The Arabic term used for Allah's predestination
5. Another word used for supplication

Down

1. The word used for everything given us by Allah in this world
2. The word used for the period of time given each living being in this world to live
3. The Arabic term used for actual happening of events predestined by Allah
4. The term used for things that no one knows but Allah

Find the Correct Match

1	Faith in predestination saves us	that we have the power to choose.
2	Allah tests us sometimes with happiness and sometimes with sorrow;	according to the measures ordained for them
3	Muslims believe that everything taking place in this universe	from pointless fears and concerns about future.
4	Nobody has ever eaten something	that there is a Divine wisdom behind all incidents taking place in this universe.
5	The best earning is the one	happens with Allah's will and permission.
6	Faith in predestination helps us to realize	because this world is a testing place.
7	We are responsible from the actions	better than the one from his earnings of his manual work.
8	All living beings continue their lives	that one earns by his own hands

Let's Test Ourselves

1.

- I- "Surely We have created everything according to a measure." (Qamar 54; 49)
- II- "The sun and the moon follow courses (exactly) computed." (Rahman 55; 5)

According to these verses, which conclusion is the one that we cannot reach?

- A) Everything is created by Allah the Almighty
- B) Sun and moon move according to a course
- C) There is an order in the creation of everything
- D) This universe has accidentally come into existence

2.

- I- He/she does everything he/she can and then be content with what is given by Allah
- II- He/she believes in that Allah ordains everything and he/she cannot do anything
- III- He/she never loses his/her hope and strives and works

Which options are true about someone who believes in predestination?

- A) I-II
- B) I-III
- C) II-III
- D) I-II-III

3. Which one of the following is the one that we can choose by our free-will?
- A) The time of our birth
 - B) Our parents
 - C) Our friends
 - D) The time of our death
4. Which one of the prophetic saying expresses that one should strive for his/her sustenance?
- A) Prayer is the pillar of Islam
 - B) Purity is half of faith
 - C) The one who spends the night with full stomach while his neighbor is hungry is not one of us
 - D) Nobody has ever eaten something better than the one from his earnings of his manual work.
5. Which one of the following is the one that one cannot be held responsible for?
- A) Slandering
 - B) Lying
 - C) Holding grudge
 - D) Losing consciousness
6. Tariq would never care his tasks and let things ride. And he would say to those who criticize this behavior "if it is my destiny, it will happen."
- Tariq's behavior does not fit to which one of the following principle of faith?**
- A) Faith in Prophets
 - B) Faith in Angels
 - C) Faith in fate and predestination
 - D) Faith in Divine books

Let's fill in the blanks with the given words

(Calamity, expiates, a measure, good for you, its ability, created, our return, a duty, bad for you, a Muslim)

1. "Surely We have everything according to....." (Qamar 54; 49)
2. "Allah does not impose upon any soulbut to the extent of" (al-Baqara 2; 286)
3. "The steadfast who says, when afflicted with: "To Allah we belong, and to Him is" (al-Baqara 2; 156)
4. "But it is possible that you dislike a thing which is, and that you love a thing which is But Allah knows, and ye know not." (al-Baqara 2; 216)
5. "No fatigue, nor disease, nor sorrow, nor sadness, nor hurt, nor distress befalls, even if it were the prick he receives from a thorn, but that Allah some of his sins for that." (Bukhari, Marda', 1, 3)



Our beloved Prophet says:
"Whosoever comes to visit me with no other
thought in his heart except visiting me will
have deserved my intercession in the Day
of Judgment."

(Tabarani, Awsad, V/275, 452)



THE HOLY TRIP:



HAJJ

(The Pilgrimage)



- ❁ *Definition of Hajj*
- ❁ *Benefits of Hajj*
- ❁ *The places related to the Hajj worship*
- ❁ *The places to visit in Mecca and Medina*
- ❁ *Rulings about Hajj*
- ❁ *How do we perform Hajj?*
- ❁ *Umrah (The Lesser Pilgrimage)*
- ❁ *The Hajj of our master the Prophet*



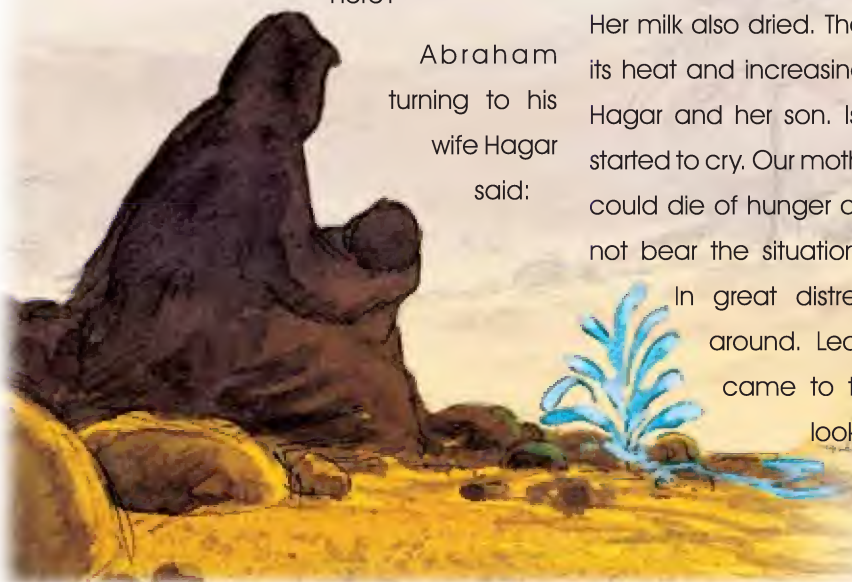
ZAMZAM

Allah the Exalted had ordered Abraham to take his wife Hagar and his son Ishmael to Mecca. Mecca was on a caravan path from Yemen to Syria. No one lived in Mecca. There was no water to drink. It was a deserted and arid valley. Abraham immediately fulfilled the order he received from Allah. He took his wife Hagar and his infant son Ishmael with him and started his journey. After a long journey, he reached Mecca. Abraham left Hagar and Ishmael there. They just had a pouch of water and some food with them. Then, he turned back to return to Damascus. Hagar started pursuing Abraham and shouted:

— O Abraham! Where are you going by leaving us in this deserted valley? To whom are you handing us? Even though she asked these questions many times Abraham did not respond. Hagar, who realized that there was a different reason for this, then asked:

- Oh! Has Allah ordered you to leave us here?

Abraham
turning to his
wife Hagar
said:



— Yes! Allah ordered so. Upon this, Hagar said:

— Then go. Allah suffices for us. He will protect us. He is the best of friends and helpers. And she returned to her son. Hagar's trust and confidence in Allah showed that she had a strong belief.

After going far away from them the Prophet Abraham climbed a hill from which he could see the Mecca valley. He turned his face towards the direction of Kaaba. By raising his hands, he prayed as follows:

"O our Lord! I have made some of my offspring to dwell in a valley without cultivation, by Your Sacred House; in order, O our Lord, that they may establish regular Prayer: so fill the hearts of some among men with love towards them, and feed them with fruits: so that they may give thanks. (Abraham, 14: 37)

After a while, the food and drink with Hagar finished. She became exhausted from thirst. Her milk also dried. The sun was blazing with all its heat and increasing the thirst of our mother Hagar and her son. Ishmael, left without milk, started to cry. Our mother Hagar thought her son could die of hunger and thirst. Her heart could not bear the situation of her son any further.

In great distress, she started running around. Leaving Ishmael there, she came to the hill called Safa. She looked around hoping to see someone who could help them. But there was no

one around, not even a drop of water. When she could not see anyone in the Safa hill, she went to the Marwa hill. She ran between the two hills many times. She was exhausted and could not find any help. She returned to her baby.

When Hagar came next to Ishmael, she could not believe her eyes. Water was coming out from near Ishmael's foot. Hagar praised Allah who sent the water with great happiness. Saying "Zam! Zam! Stop! Stop!" in her mother tongue to the flowing water, she started to built a dam around the water with stones and sand. She drank from the water. Hagar reached water and Ishmael reached her mother's milk. The prayer of Abraham was accepted and the effort that Hagar showed to find water and to save her son Ishmael pleased Allah the Exalted.

One day, a caravan that belonged to the tribe of Jurhum was returning from Damascus to Yemen. They were passing near the place where Hagar and Ishmael lived. They saw birds flying near where Zamzam is. Knowing that there was no water in the Mecca valley, they were surprised. This was because birds live only in parts of the desert where there is water. They sent someone to find out. When they got the news of Zamzam water, they all went to where Hagar and Ishmael were. Hagar told them who they were and what they went through. Those in the caravan realized that Ishmael was a very good and blessed child. They asked for permission to settle in that region. Hagar allowed them, on the condition that the rights to the Zamzam water remain with them.

The tribe of Jurhum established a small village around Zamzam. Not too long after that, the deserted and arid Mecca valley turned

into a resting place for caravans, and then developed into the city of Mecca.

The prayer of Abraham was accepted and the effort of Hagar pleased Allah the Exalted. Thus, both them and those who follow them were gifted with the blessed Zamzam water.



Our beloved Prophet says:

"Zamzam water benefits according to the intention that people drink it for: If you drink it hoping cure, Allah gives you cure; if you drink it with the intention to satisfy your hunger, Allah will feed you; if you drink it with the intention of satisfying your thirst, Allah will give it. Zamzam is a well opened by Angel Gabriel, and where Ishmael drank water from."

(Daraqutni, III, 354)



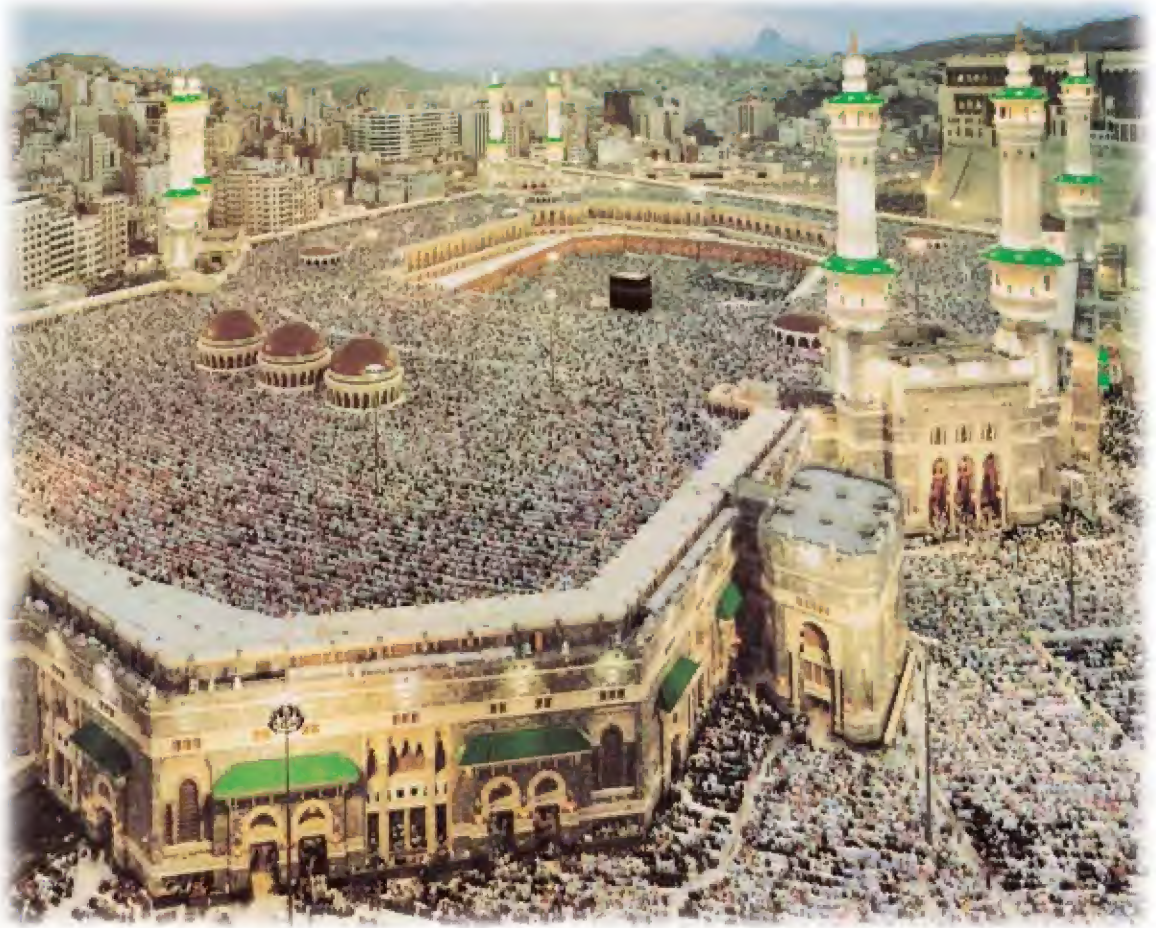
The prayer to be recited when drinking zamzam:

اللَّهُمَّ إِنِّي أَسْأَلُكَ عِلْمًا نَافِعًا وَرِزْقًا
وَإِسْعًا وَشِفَاءً مِنْ كُلِّ دَاءٍ.

"O Allah! I ask from you beneficial knowledge, wide bounties, and cure from every disease."

(Daraqutni, III, 354)





WHAT IS HAJJ?

✍ **Hajj** means visiting the Kaaba and the holy places around it in certain days of the lunar year.

Allah the Exalted says:

"And complete the Hajj or 'umrah in the service of Allah."

(al-Baqara, 2:196)

Our beloved Prophet says:

It was asked to our master the Prophet (peace and blessing be upon him)

— "What is the most superior deed?" He said:

— To believe in Allah and His Messenger.

It was asked "What's next?" He said:

— "Jihad in the way of Allah."

It was asked "What's next?" He said:

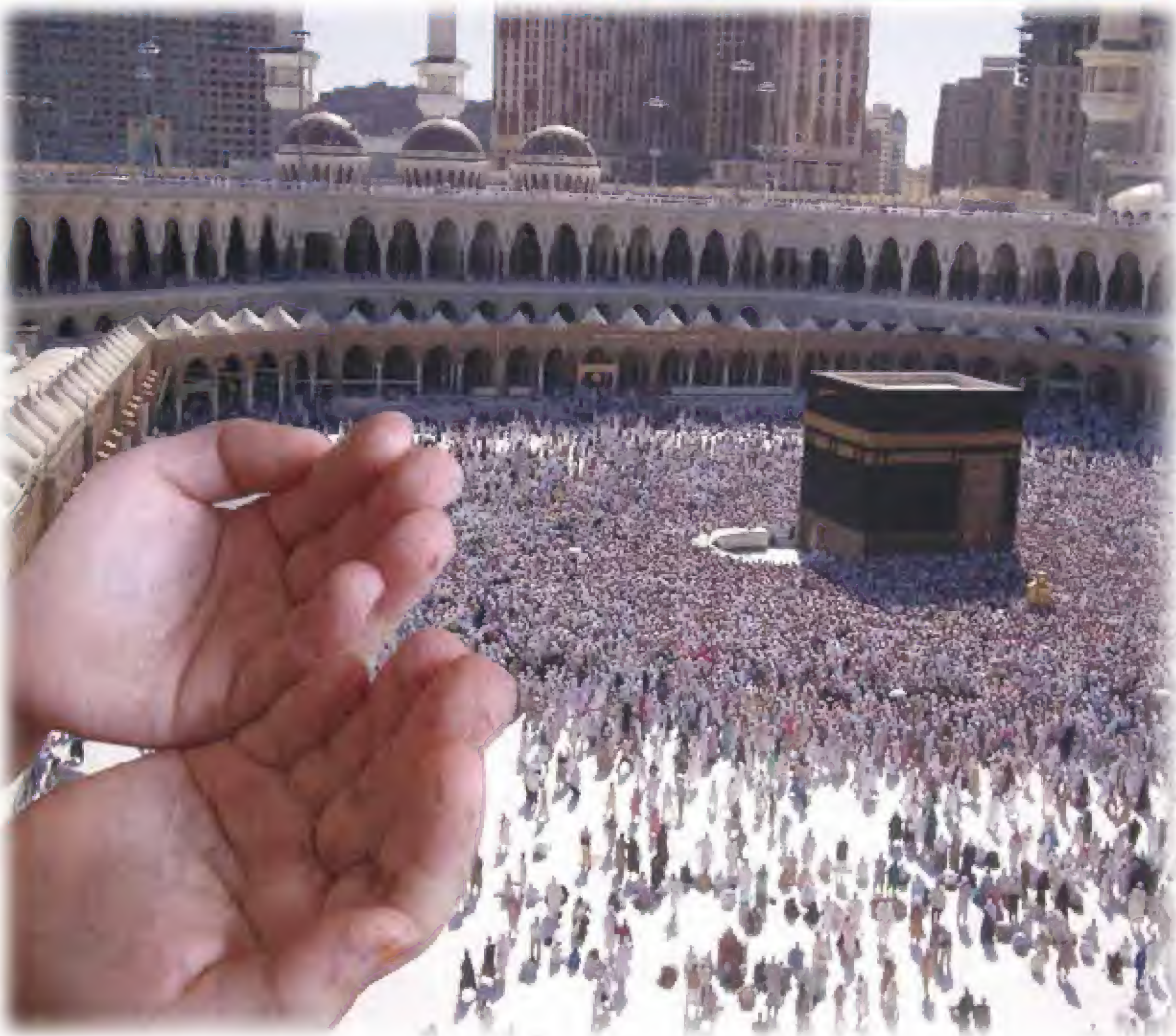
— "A Hajj pleasing to Allah."

(Bukhari, Hajj, 4)

THE BENEFITS OF HAJJ

HAJJ

- ❁ Leads us to control our words and behaviors.
- ❁ Strengthens our feelings of brotherhood, improves our awareness of being a nation (ummah)
- ❁ Purifies us from sins.
- ❁ Changes our life.



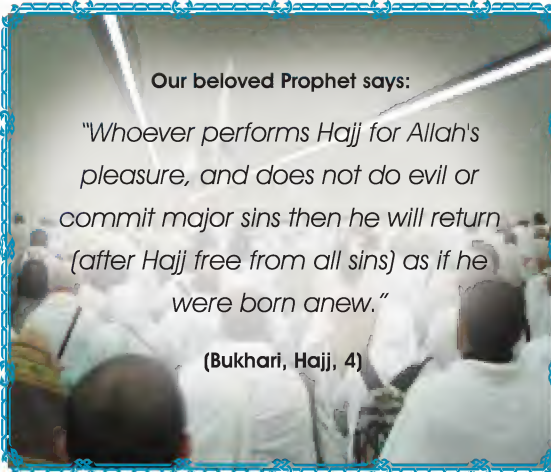


Hajj is a great opportunity to leave our bad habits and perfect our morals. This is because there is penalty even for cutting off a plant, wearing sewn cloths or perfume, or fighting. So, when performing Hajj we have to be much more careful than usual. This, in turn, **leads us to control our words and behavior.**

Our beloved Prophet says:

"Whoever performs Hajj for Allah's pleasure, and does not do evil or commit major sins then he will return (after Hajj free from all sins) as if he were born anew."

(Bukhari, Hajj, 4)



In the days of Hajj, we come together with millions of Muslims from all around the world whose colors, languages, countries, dresses, and cultures are different. We understand better that we are not alone in this world. We see that there are our brothers in religion who believe in Allah and try to live Islam. We meet with some of them and exchange ideas. We share our dates and Zamzam water, happiness and sorrow with them. We pray, circumambulate the Kaaba, and stay at the plain of Arafat together. We stone our common enemy the devil together. This union **strengthens our feelings of brotherhood, and improves our consciousness of being one nation (Ummah).**



Allah the Exalted says:

"The believers are but a single Brotherhood."

(Al-Hujurat, 49: 10)



There are many acts of worship within Hajj such as circumambulation around the Kaaba, sa'y (ritual walking between the Safa and Marwa hills), waqfah (ritual staying in the plain of Arafat for a while), and stoning the Satan. These types of worship both gain for us divine rewards and **purify us from the stains of sins.**

Our beloved Prophet says:

"Are you not aware of the fact that Islam wipes out all the previous (misdeeds)? Verily migration wipes out all the previous (misdeeds), and verily the pilgrimage wipes out all the (previous) misdeeds."

(Muslim, Iman, 192)

Hajj is an act of worship that lasts about one month, and it helps us improve spiritually. In Hajj everything we do is organized based on the acts of worship. Our circumambulations, prayers, recitations of the Qur'an, our remembrances of Allah, our supplications lead us to enter an atmosphere of worship. Such an intense atmosphere of worship **changes our life** by enriching our ideas, feelings, and thoughts. Hajj surrounds us from all directions and puts us through a special training. With this aspect, hajj is like a camp for training and worship. It is due to this we see the nice changes in people who come back from Hajj.



Our beloved Prophet says:

"(The performance of) `Umra is an expiation for the sins committed (between it and the previous one). And the reward of Hajj Mabrur (the one accepted by Allah) is nothing except Paradise."

(Bukhari, Umrah, 1)



ROASTED CHICKPEA CANDY

My father pulled some water from the well and washed his hands and face. He dried himself with a big handkerchief that he pulled out of his pocket. He put his jacket on his shoulders and straightened his hair with his fingers. While walking inside, he asked:

— “Well, I heard you received a grade of “outstanding” from your religious studies class?” I said

— “Yes, not just a simple one but a starred outstanding.”

He said

— Take this then, you deserve a candy.

He pulled out a cone full of roasted chickpea candy from his baggy pocket and offered it to me. The candies in the paper cone were colorful. Red, yellow, white, green... However, they all tasted the same—roasted chickpea candies. Just like the things teacher Muzaffer told. By leaving the pencil box in his hand in the middle of the table the teacher had said:

— Assume that this is the Kaaba... These five roasted chickpea candies are Muslims who are circumambulating. As you see all have different color. The white one is from Turkey, the brownish one is an African black, and the

pink one is an American Indian. Let’s consider the yellow Chinese and the red an Australian. However, all of them are Muslims. They all share the same belief. In fact, this is the reason that they meet up around the Kaaba. They want to declare the whole world that Muslims are brothers. This is because the book of Allah tells the brotherhood in Islam as such.

— Isn’t there any significance of the colors, my teacher?

Abraham was the one who asked this question. Teacher Muzaffer collected the candies on the table and offered them to him. He was smiling, and said:

— Why don’t you eat these?

Abraham hesitantly picked all the candies and ate them one by one.

— Is there any sour or bitter one among the candies?

— No.

— So, then the colors do not have any significance. As long as it tastes like candy, it can be any color. People are like that too. As long as they are Muslim, race or color does not matter. They are all brothers.

(M. Yaşar Kandemir)



For whom is Hajj obligatory? 😊😊😊😊

It is obligatory

once in a
lifetime

for Muslims
who
😊😊😊😊

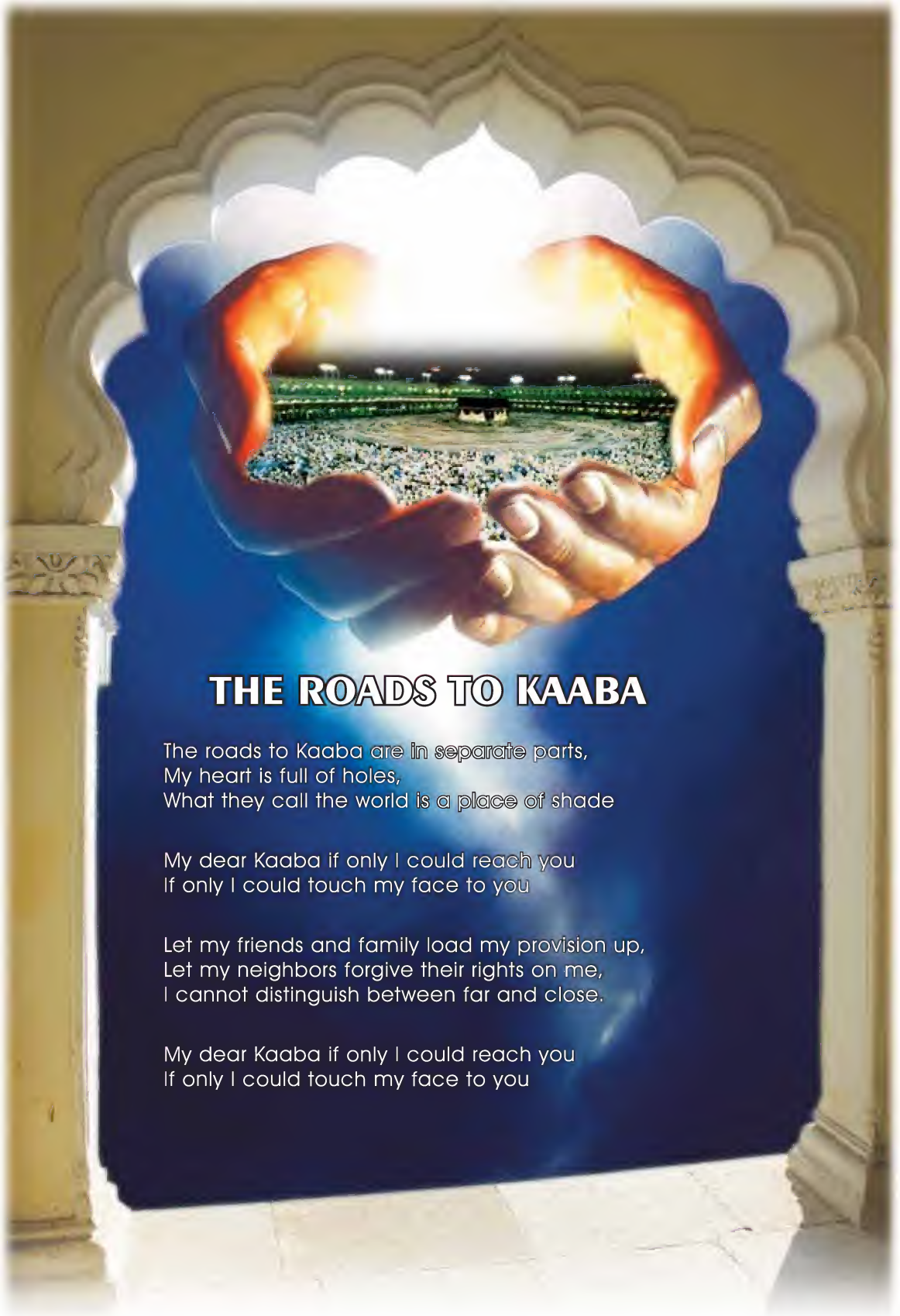
- * are mentally healthy,
- * reached the age of puberty,
- * have the freedom to travel,
- * have no illness that prevent them to go to Hajj,
- * have enough financial means to meet the expenses of Hajj and sustenance of his family
- * and have no problems about road safety.

Allah the Exalted says:

**"Pilgrimage thereto is a duty men owe
to Allah, - those who can afford the
journey..."**

(Al-Imran, 3: 97)





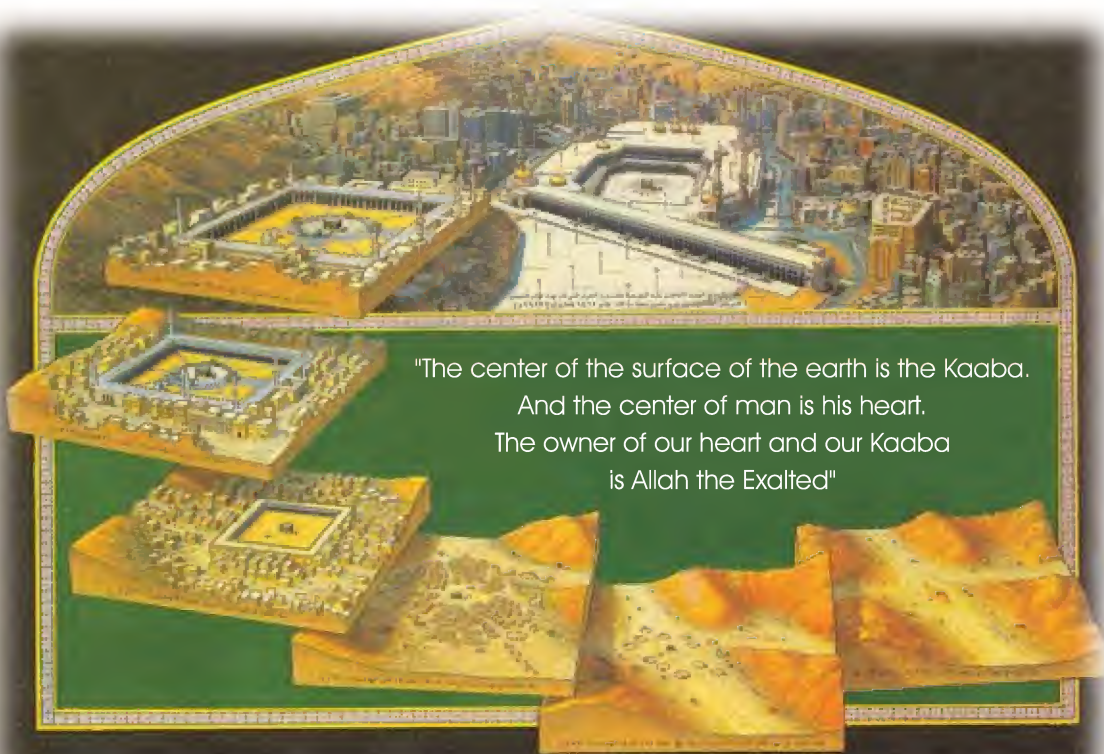
THE ROADS TO KAABA

The roads to Kaaba are in separate parts,
My heart is full of holes,
What they call the world is a place of shade

My dear Kaaba if only I could reach you
If only I could touch my face to you

Let my friends and family load my provision up,
Let my neighbors forgive their rights on me,
I cannot distinguish between far and close.

My dear Kaaba if only I could reach you
If only I could touch my face to you



KAABA

Just as we pay attention to the cleanliness of Kaaba, we should pay attention to the purity of our hearts. We should purify it from evil feelings and thoughts. Just like Abraham and Ishmael who cleaned the Kaaba from all kinds of dirt.

Kaaba is the first temple built on earth to worship Allah. This temple, which was constructed by Adam, stayed underwater after the Great Flood of Noah. Its walls were collapsed and its foundation were lost.

The building that was lost after the time of the Great Flood was found and rebuilt by Abraham and Ishmael. Here is how this happened:

Abraham, who left his wife and his son Ishmael in Mecca, used to come to Mecca to visit them from time to time. One day when he was visiting Mecca, Allah the Exalted ordered him to rebuild the Kaaba. Upon this order, Abraham and his son Ishmael immediately started building the Kaaba. They discovered

the foundations of the Kaaba established at the time of Adam and constructed its walls on these foundations. Ishmael brought stones from the mountains, and Abraham built the Kaaba. At the same time, they thanked Allah for blessing them with the opportunity to do such a service, and prayed saying:

"Our Lord! Accept (this service) from us: For You are the All-Hearing, the All-knowing. Our Lord! Make of us Muslims, bowing to Your (Will), and of our progeny a people Muslim, bowing to Your (will); and show us our place for the celebration of (due) rites; and turn unto us (in Mercy); for You are the Oft-Returning, Most Merciful. Our Lord! Send among them a Messenger of their own, who shall rehearse Your

Signs to them and instruct them in scripture and wisdom, and sanctify them: For You are the Exalted in Might, the Wise.” (al-Baqara, 2:127-129)

The walls had risen quite a bit and the building of Kaaba had been completed. Gabriel (peace be upon him) came again and taught Abraham and Ishmael how to circumambulate and other duties of Hajj. He also informed them of the order “Behold! We gave the site, to Abraham, of the (Sacred) House, (saying): “Associate not anything (in worship) with Me; and sanctify My House for those who circle it round, or stand up, or bow, or prostrate themselves (therein in prayer).” (Al-Hajj, 22: 27) Devoid of all material and spiritual impurities, Kaaba had become ready for people’s worship. Allah the Exalted ordered Abraham as follows to invite people to Hajj:

“And proclaim the Pilgrimage among men: they will come to you on foot and (mounted) on every kind of camel, lean on account of journeys through deep and distant mountain highways;” (Al-Hajj, 22: 27)

Upon this order, Abraham declared to people that the worship of Hajj is mandatory upon people. From that day on, Muslims who

Just as we hate to destroy Kaaba,
we should similarly hate to break the
people’s hearts and hurt their souls.

O Sayrani!

Keep your heart assured, do not let it worried,

O Sayrani!

Do not step away from the consent of the Almighty,

O Sayrani!

The heart is the House of Allah, do not break it,

If you can, repair it.

obey this order come in crowds to Mecca to perform the duty of Hajj. And until the Day of Judgment, they will heed this universal call and continue to come to Mecca.



THE LOCATIONS RELATED TO THE WORSHIP OF HAJJ

- Hajj is a kind of worship in which religious locations and symbols are abounded. In order for Hajj to be well understood and for the worship to be rightfully completed, one needs to know these well.
- Masjid Al-Haram:** The great mosque established around the Kaaba on a wide area. This mosque is also called "Al-Haram Al-Sharif."



Our beloved Prophet says:

"A prayer offered in Masjid Al-Haram is 100,000 times more virtuous than prayers performed in other masjids."

(Ibn Majah, Sunan, I, 450)



*Our belief is one, our Book is one, our Prophet is one,
and our Qiblah (direction for prayer) is Kaaba.
We are one nation.*



- Kaaba:** The first building on earth constructed to worship Allah. Kaaba is also called "Baytullah," which means the House of Allah.

Allah the Exalted says:

"The first House (of worship) appointed for men was that at Bakka¹: Full of blessing and of guidance for all kinds of beings..."

¹ Translator's note: Bakka is Mecca.

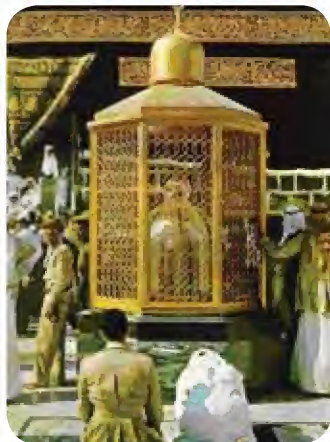
(Al-I Imran, 3: 96)

- ❁ **Al-Hajar Al-Aswad:** This phrase means "the black stone," which was placed on the southeast corner of Kaaba by Abraham. The pilgrim starts circumambulation around Kaaba from the corner of Al-Hajar Al-Aswad, and greets it at every turn.

Greeting Al-Hajar Al-Aswad means recollecting the promise of servitude that we gave Allah the Almighty in the realm of spirits.



- ❁ **Maqam Ibrahim (Station of Abraham):** This is the location of the stone that Abraham used as a ladder when building the Kaaba or the stone that he stepped on when calling people to Hajj. Performing the ritual prayer by Maqam Ibrahim is very virtuous.



- ❁ **Arafat:** It is the wide plain where all the pilgrims gather, stand for a while (waqfah) and pray together to Allah. The hill located at the center of the Arafat plain is called Jabal Rahmah (Hill of Mercy). This is the hill where the Prophet Adam and our mother Eve met and asked for forgiveness of Allah the Almighty.

Our beloved Prophet says:

"(The essence of) Hajj is Arafat"

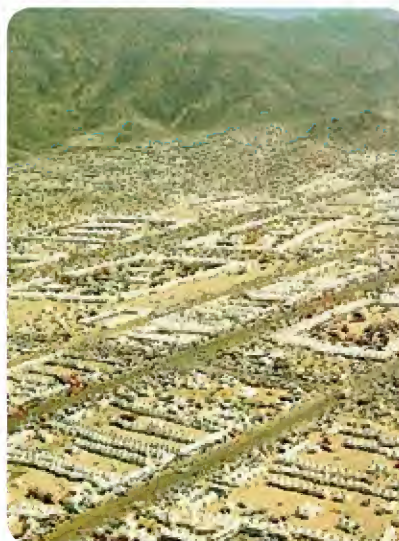
(Tirmidhi, Hajj 57)

Allah the Exalted says:

"Remember We made the House a place of assembly for men and a place of safety; and take ye the station of Abraham as a place of prayer..."

(al-Baqara, 2:125)

Prophet Abraham is good example for us with his submission, sincerity, struggle for oneness of God, and good manners.



- **Muzdalifah:** It is the place between Arafat and Mina and where the stones which will be thrown to the devil on the day of eid are collected.

Allah the Exalted says:

"Then when you pour down from (Mount) Arafat, celebrate the praises of Allah at the Sacred Monument..."

(al-Baqara, 2:198)



- **Mina:** It is the place where pilgrims sacrifice animals and thrown stones to the devil. The Prophet Abraham took his son Ishmael to Mina to sacrifice.

Every stone we throw is a symbol of the struggle that we have with Satan throughout our lives.



- **Safa and Marwa:** These are two small hills 200 meters southeast of the Kaaba. These hills are within the Masjid Al-Haram and the distance between them is about 350 meters.

Allah the Exalted says:

"Behold! Safa and Marwa are among the Symbols of Allah. So if those who visit the House in the Season or at other times, should compass them round, there is no sin in this."

(al-Baqara, 2:158)



To All The Roads You Pass

Take our greetings,
To all the roads you pass.
Take our greetings,
To the tongues who say God and friend.

To the holy desert of Hijaz,
To the evergreen rose of God,
To that flood of believers,
Take our greetings.

Those who enter the garden of friends,
Do not fall into the traps of disbelief,
To the Holy Mountain of Light
Take our greetings.

To the showering light of God,
To Marwa and Safa
To Muhammad Mustafa,
Take our greetings.

Begging to our Lord,
Pray for us,
To our magnificent Kaaba
Take our greetings.

Whoever turns to Allah,
Reaches the illuminated morning,
To the family of the Messenger of Allah,

Take our greetings.

You who dress up in ihram,
Without touching the forbidden,
To the Noble Companions
Take our greetings.

Mecca and Medina are
Two unmatched treasures,
To the four rightful caliphs
Take our greetings.

To the roasting uncovered head,
To the kissed black stone,
To the tear drops flowing from the eyes,
Take our greetings.

To the Muslim saying takbir,
To all the sacrifices,
To all the believers,
Take our greetings.

Enough is enough Cemal,
There is no good in too much talk,
To each of the pilgrims,
Take our greetings.

Cemal Oğuz ÖCAL

THE PLACES TO VISIT IN MECCA AND MEDINA

A. PLACES TO VISIT IN MECCA

✿ **The Cave of Hira:** This is a cave in the mountain of Light (Jabal al-Nur) near Mecca. The first revelation, which starts with the command "Read!", came to our Prophet in that cave.



✿ **The Cave of Thawr:** The cave where our master the Prophet hid for three days during the migration from Mecca to Medina.



✍ The Meccan pagans had come to the entrance of the Cave of Thawr but could not see our Prophet and his travel companion Abu Bakr. This is because a spider had woven its web and a dove had laid its nest in the entrance of the cave. The pagans who saw this did not enter the cave and returned.

THE VISITING PLACES IN MEDINA

Medina is the holy city to which our master the Prophet migrated and lived in until he passed away. Because this city is honored by the coming of our master the Prophet, it is called Medina-i Munawwara, which means the enlightened or the illuminated city.

✍ When the Meccan pagans planned on killing our master the Prophet, the people of Medina opened their hearts and doors to our Prophet and his friends by happily singing "The Moon Rose over us." They considered it an honor to help the Meccan Muslims and our master the Prophet.

Our beloved Prophet says:

"Whosoever comes to visit me with no other thought in his heart except visiting me deserves my intercession on the Day of Judgment."

(Tabarani, Awsad, V/275, 452)

For this reason, Medina is called "The Land of Migration" and the celebrated people who helped our Prophet are called "Ansar" (helpers).

✍ During the trip to Medina, we send praises and say peace and blessings upon our Prophet as many as possible. When we see the Green Dome we increase these recitation. We try to feel the longing for our

✿ **Masjid Al-Nabawi:** This is the first masjid that our master the Prophet built after coming to Medina al-Munawwara. He had personally worked during the construction of this masjid; he carried adobe bricks on his blessed shoulders.

✍ Our Prophet led the prayers of the Noble Companions in this masjid for ten years. The companions were trained in this masjid with the educational conversations of the Prophet and became the stars that will show the way to humanity until the Day of Judgment.

✿ **Rawda al-Mutahhara:** This is the place where the grave of our master the Prophet is located. It is located under the green dome in Masjid al-Nabawi.

There are also the graves of Abu Bakr and Umar (may Allah be pleased with them) next to the grave of our master the Prophet.

✍ When we visit the grave of our master the Prophet, we behave as if we were visiting him when he was alive. We enter from the door of Masjid Al-Nabawi quietly and respectfully. We approach Rawda al-Mutahhara and by reciting peace and blessings to our Prophet we greet him. We complete our visit by greeting Abu Bakr and Umar.

Prophet with sorrowful and tearful eyes. We walk in the streets of Medina remembering the altruism of Ansar. We visit the places where our Prophet and his friends lived in.



Our beloved Prophet says:

"A prayer in my mosque is a thousand times more excellent than a prayer in any other mosque, except Masjid al-Haram."

(Muslim, Hajj, 94)



Our beloved Prophet says:

"Whosoever visits me after my death is as if they visited me in my life."

(Bayhaqi, Shu'abul Iman, VI, 48)



- ❁ **Jannat Al-Baqi:** This is the graveyard located in the east side of Masjid Al-Nabawi. The graves of thousands of Prophet's Companions, who had the bliss of seeing our Prophet, who were present in his conversations, and who persisted in all kinds of selfless acts for Islam, are found in this cemetery. Also, the graves of some of prominent names of Islam from the lineage of the Prophet as well as the graves of our Prophet's wives and daughters are located in this cemetery. Our Prophet used to frequently visit Baqi Graveyard and pray for the Muslims there.



Other places that can be visited in Medina are the following:



The Kuba Masjid, which was built during the Prophet's migration from Mecca to Medina.

Uhud cemetery where the Companions who were martyred in the Battle of Uhud are buried.



Seven Masjids, which were built where the Muslim army headquarters were established during the Battle of Trench and Muslim soldiers performed their prayers in groups.

Masjid al-Kiblatayn (the masjid with two qiblas or prayer directions) is the masjid where the direction of prayer was changed from Masjid Al-Aqsa to Kaaba.



THE OBLIGATORY ACTS OF HAJJ

During the Hajj

it is one of the pillars to ☺☺☺☺

- * Dress up in ihram (white seamless clothes)
- * To stay for a while (waqfah) in Arafat
- * To circumambulate (tawaf) the Kaaba.
- * To perform ritual walk between the hills of Safa and Marwa (sa'y).

The Duties in The Hajj Worship

There are some basic acts of worship that we have to fulfill during pilgrimage. These are entering the state of ihram, tawaf, sa'y, waqfah, stoning the devil, offering sacrifice, and shaving the head or cutting some hair, which are explained below.

After we express our intention and enter the state of ihram, we must be careful to stay away from the bans of the state of ihram.

We should feel like we have worn shrouds. We should be ready for death at any moment.

We dress in the same ihram because we are all equal in the presence of Allah.

1. Entering the State of ihram

✍ For the believers who intend to perform Hajj, ihram means to stay away from certain actions and behaviors that they can do in normal times, such as wearing sewn clothes.

When entering the state of ihram, men take their daily clothes off and wear a seamless white cloth made up of two pieces. This two-piece cloth is called "ihram dress."

For women, there is no special dress to wear during the state of ihram. In the state of Ihram, they can wear any dress as long as conform with the rules of dressing in Islam.

Just as Allah the Exalted has determined the borders of Miqat (where ihram and certain prohibitions start) He has also determined the borders of halal (permissible) and haram (prohibited).

Just as we pay attention to the borders of Miqat, we should pay attention to these borders as well. Being content with halals, we should stay away from the prohibited.



✍ There are certain borders around Mecca called "**Miqat**". Those who come for Hajj express their intentions for pilgrimage and enter the state of ihram at these places before passing these borders.

✍ The miqat places whose borders were determined by our Prophet are five places called, Dhulhulaifa, Juhfah, Dhatu Irq, Qarnul Manazil, and Yalamalam. Muslims who come with the intention of Hajj or Umrah must not pass these borders without first entering the state of ihram.

Some behaviors prohibited for the person in the state of ihram.



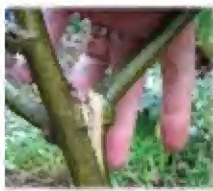
Sexual
intercourse,
☹



Cutting nails,
☹



Shaving,
☹



Cutting or picking the
plants in or around
Mecca, or hunting,
☹



Wearing perfumes,
☹



Wearing sewn clothes,
☹

✍ If one commits any of the actions and behaviors that are forbidden in the state of ihram, as a punishment, depending on the ban he/she violated, he/she needs to give sadaqah to six poor people or sacrifice an animal. Or he has to fast for three days.

The planets turning around the sun, the electrons turning around the nucleus, and the angels turning around the Throne all fulfill Allah's command to worship Him. We also remember Allah when circumambulating the Kaaba.



2. Tawaf

✍ Circumambulating the Kaaba seven times is called "**tawaf**".

✍ Each circumambulation is called "**shawi**".



3. Sa'y

✍ "Sa'y" is going between the hills of Safa and Marwa seven times during Hajj or Umrah (the lesser pilgrimage). Sa'y starts at Safa and ends at Marwa, and consists of going four times and coming back three times.

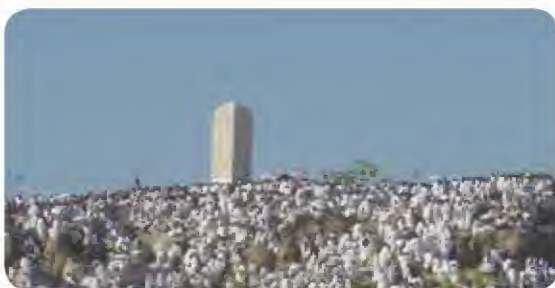


Hagar spent a lot of effort between Safa and Marwa and found the Zamzam water near the feet of Ishmael. We should also spend effort for the sake of Allah, and expect our reward only from him.



4. Waqfah

✍ Waqfah is one of the mandatory acts of Hajj. It means to be within the borders of the plain of Arafat in the state of ihram between noon and sunset on the Day of Arafat. This is also called **Waqfah Arafat**.



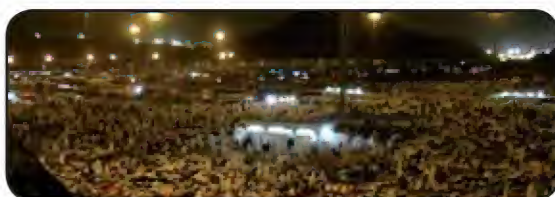
On the Day of Judgment, we will rise up from our graves and gather in the place of Mahshar.¹ In Arafat, we feel like we are gathered in mahshar on the Day of Judgment.

We cry in the presence of Allah and beg for forgiveness with all our sincerity.

¹ Translator's note: The gathering place on the Day of Judgement.



✍ After the waqfah in Arafat, the pilgrims go to Muzdalifa and spend the night there. They collect pebbles for the Stoning of the Devil ritual. Pilgrims pray for a short while after the Dawn Prayer. This is called the **Waqfah Muzdalifa**.



Our hearts are cleansed with repentance and our tears flow with the remembrance of Allah. With these feelings, we collect pebbles in Muzdalifa in order to stone the Satan who tries to deviate us from the path of Allah. We recall Allah and strengthen our consciousness of obeying His commands.



5. Stoning the Devil

During the festivity of Eid Al-Adha (Sacrifice Festivity for 4 days), pebbles are thrown at the three posts representing the devil. Seven pebbles are thrown to each one of the three posts: one small, one mid-size, and one big. On the first day of Eid, seven pebbles are thrown at the big one. On each of the following three days, twenty-one pebbles are thrown each day, seven pebbles at each of the three stations.



We declare war on our biggest enemy Satan by stoning it. Thus, we promise that we will stay away from Satan and will not obey its desires.



6. To sacrifice in Hajj

It is necessary for the pilgrims to offer a sacrificial animal to express our gratitude prior to exiting the state of ihram.



In Mina, Abraham was about to sacrifice his son Ishmael. This is because that was the order of Allah to them, and they obeyed Allah's command without hesitation. Allah, in turn, was pleased by their behavior and had sent a ram instead of Ishmael.

We also obey Allah and conduct our pilgrimage. At this time, we sacrifice to show our thanks to Allah who entrusted us with our life and property.



7. Shaving and Exiting Ihram

It is necessary to shave the head or have a haircut to exit the state of ihram. Men shave their hair or have it shortened. Women, on the other hand, have a little bit cut off from the edges of their hair. After having haircut, all of the bans of the state of ihram except having sexual intercourse end.



Our spiritual training that we start with ihram ends with shaving. From that point on, our duty is to keep the good manners and self-control that we gained during hajj throughout our lives.



HOW DO WE PERFORM HAJJ (MAJOR PILGRIMAGE)?

Hajj can be performed in three types. We will explain the type known as the Hajj al-Tamattu. In the Hajj al-Tamattu, Hajj is performed as follows:



❁ We enter into the state of ihram in Miqat (the border area) and express our intention.

✎ Before entering ihram we clean our hair, nails, and body and perform ghusl (ritual bath, major-ablution) or minor ablution like we do for prayer.

✎ After expressing intention we recite the talbiya (a special supplication) and pray.



❁ When we arrive at Mecca, we circumambulate the Kaaba (tawaf).

✎ After the circumambulation we perform two cycle tawaf prayer.

TALBIYA

لَبَّيْكَ اللَّهُمَّ لَبَّيْكَ لَا شَرِيكَ لَكَ لَبَّيْكَ إِنَّ الْحَمْدَ وَالنِّعْمَةَ لَكَ وَالْمُلْكُ لَا شَرِيكَ لَكَ

"Labbaik Allahumma Labbaik. Labbaik, La Sharika Laka, Labbaik. Innal Hamdah, Wan'Ni'matah, Laka wal'Mulk, La Sharika Laka"

"Here I am at Thy service O Lord, here I am. Here I am at Thy service and Thou hast no partners. Thine alone is All Praise and All Bounty, and Thine alone is The Sovereignty. Thou hast no partners."



❁ We perform the sa'y of Umrah (lesser pilgrimage) between Safa and Marwa.

❁ We exit ihram by shortening our hair or completely shaving. Then we dress up with our daily clothes. Until the day of Arafah, we circumambulate the Kaaba, pray, and keep ourselves busy with worship.

❁ Before going to Arafah, we make intention for Hajj wherever we are and enter into ihram again.



6 On the day of Arafah, we go to Arafah and perform the waqfah,



7 On the day of Arafah, after sunset we go to Muzdalifa and spend the night there.



8 We stone the Satan in Mina.



9 We offer sacrifice in Mina.



10 We shave and exit ihram. Since we no longer are in the state of ihram, we can wear our daily clothes.



11 We go to Kaaba and perform one of the pillars of Hajj, i.e. tawaf al-ziyarah (the circumambulation of visiting Kaaba).

12 We perform the sa'y of Hajj (major pilgrimage) between Safa and Marwa.

13 We stone the Satan in the second, third, and fourth days of eid.

When we are leaving Mecca, we perform the farewell circumambulation (tawaf al-wada').

UMRAH

✂ Umrah means lesser pilgrimage which consists of performing tawaf and sa'y in the state of ihram and then having a hair cut and exit the state of ihram.

📖 Since some of the acts of Hajj are also performed in Umrah, it is also called "The Lesser Pilgrimage (Hajj)."

It is sunnah (tradition of the Prophet) to go to Umrah once in a lifetime for those who can afford it.

✍ There is no specific time for Umrah. We can perform Umrah on any day of the year. However, it is reprehensible to perform Umrah during the days of Hajj, that is between the 9th and 13th days of the Islamic lunar month of Dhulhijja, which are the days of Arafa and Eid al-Adha.

How do we perform umrah?

- ◆ We express our intention to perform umrah in the Miqat location and enter the state of ihram.
- ◆ We circumambulate the Kaaba (tawaf).
- ◆ After tawaf, we pray two cycles of tawaf prayer.
- ◆ We perform sa'y between Safa and Marwa.
- ◆ After sa'y we have a haircut or shave our head and exit the state of ihram.

Thus, we complete umrah.

Allah the Exalted says:

"And complete the Hajj or 'umrah in the service of Allah..."

(al-Baqara, 2:196)

Our beloved Prophet says:

"The worship of umrah is expiation for sins until the next umrah."

(Bukhari, Umrah, 1)

Our beloved Prophet says:

"An 'umrah performed in the month of Ramadan is equivalent in reward to that of Hajj."

(Ibn Majah, Manasik, 45)





What did you bring from Hajj as a gift?

Muhammad Iqbal, the spiritual architect of Pakistan asked a question to those who returned from Medina, which displayed the heart of a Muslim.

"You have visited the Noble Mecca and the Enlightened Medina! With what kind of spiritual gifts from Medina did you fill your hearts? The material gifts that you have brought such as hats, prayer beads, and prayer rugs will get old, fade away and be used up. Did you bring any

spiritual gifts from Medina that do not fade away and give life to hearts? Are the righteousness and submission of Abu Bakr the justice of Umar, the good manners and generosity of Uthman, and the courage and jihad of Ali among the gifts that you have brought? Would you be able to give the fervor of the era of the Prophet from your hearts to the Islamic World that is currently facing with many difficulties and pain?"

THE HAJJ OF OUR MASTER THE PROPHET

The Farewell Hajj (Dhulhijja 10 AH/ March 632 CE)

Our Master the Prophet performed Hajj only once in his life and showed his followers how to perform it. In this Hajj, which took place in the 10th year after the migration from Mecca to Medina, he gave speeches to his followers in different places such as Arafat, Muzdalifa, and Mina. He delivered the universal message of Islam to the whole world with these sermons that are mainly about human rights and very important in history. In his speeches, he said farewell to his Noble Companions by saying: "O people! Listen well what I have to say. I do not know if we will meet again here after this year." For this reason, his Hajj came to be known as the "Farewell Hajj" and his sermons given at that time are called the "farewell sermon."

The Prophet (pbuh) fulfilled the Farewell Hajj as follows:

Our Master the Prophet started for the preparations for Hajj in Medina in the month of Dhulqadah of the 10th year of the migration. He told Muslims to get ready for Hajj as well. Upon this, Muslims who wanted to go to Hajj with our master the Prophet came from all over the Arabian Peninsula to Medina and joined the Hajj caravan.

Our Master the Prophet and his friends performed two units of prayer when they have arrived at the Miqat border and after entering into ihram they started to recite the talbiya. Our beloved Prophet was expressing that he came to Hajj for the sake of Allah by saying "Labbayk," I am at your service, O Lord!" And as he said "Labbayk", the same chanting was being heard from everywhere.

A magnificent crowd, adding up to more than one hundred thousand with those who joined on the way from Medina to Mecca arrived at Mecca in ten days. It was the 14th of Dhulhijja.



Our beloved Prophet says:

O people!

Just as these days of yours are holy days, these months of yours are holy months, these lands of yours are holy lands, until you reach your Lord your lives and property are holy and prohibited to one another.

From his farewell speech



Our beloved Prophet says:

O people!

Be careful of the rights of woman. Be fearful of Allah about this issue. Women are entrusted to you by Allah. As you have rights over them, they have rights over you as well.

From his farewell speech



The messenger of Allah was moving forward in the flood of people, and the chanting of "Allah-u Akbar" was resounding in the sky.

The first thing that our Prophet did in Mecca was to circumambulate the Kaaba (tawaf). After tawaf, he performed a two-unit prayer by the Station of Abraham. He then performed sa'y between the hills of Marwa and Safa.

He stayed in Mecca for a couple of days. He went to Mina on the 8th of Dhulhijja.

The next day, or on the day of Arafat, he went to the plain of Arafat from Mina after the sunrise. In the afternoon, he got out of his tent and rode on his camel named Quswa. He came to the middle of the Arafat valley. He addressed to all humanity

there. On that day, the number of people who listened to the farewell speech was one hundred and twenty four thousand. In this speech, our Prophet did not only address to Muslims but also to entire humanity. He touched upon many very important issues that enlightened mankind.

He prayed the Noon and Late Afternoon Prayers in combination at the time of Noon Prayer in the Plain of Arafat. Right after sundown, he went to Muzdalifa from Arafat. In Muzdalifa, he prayed the Evening and Night Prayers together in the Night Prayer time. He stayed in Muzdalifa that night.

In the first day of Eid Al-Adha, he headed to Mina before sunrise after performing the Dawn Prayer. He stoned the devil at Mina. He offered a sacrifice and by shaving his hair exited the state of ihram.

He completed the process of stoning of the devil during the next three days of Eid al-Adha by going to Mina.



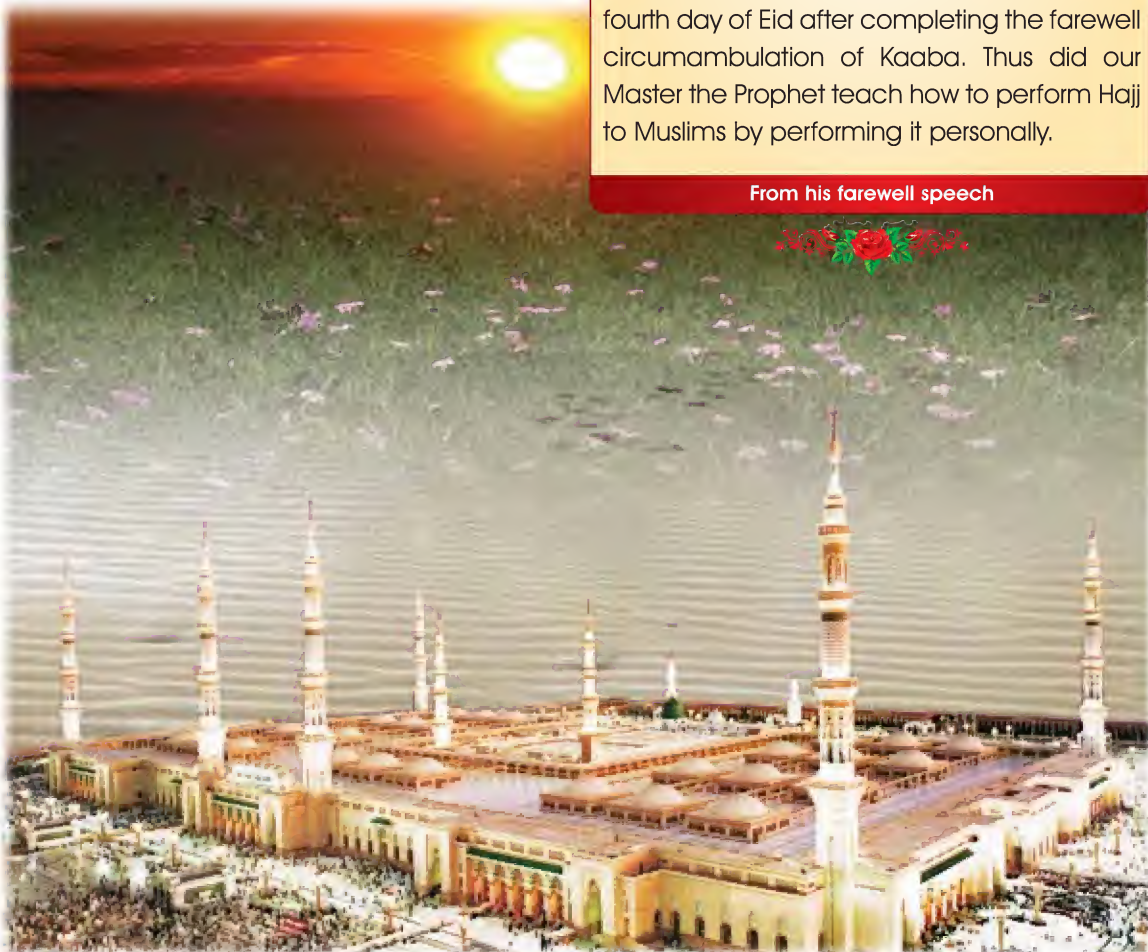
Our beloved Prophet says:

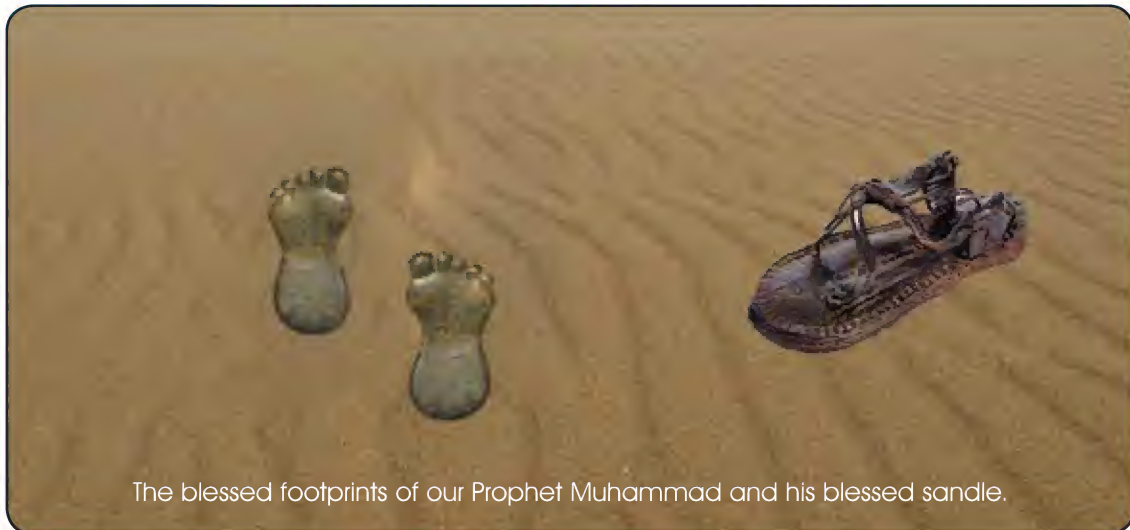
O people!

Your Lord is One and your father is one. All of you are from Adam. And Adam is from earth (soil). The most advantageous and valued in the eyes of Allah is the one who fears Him the most and hates disobeying His commands. Know this well: there is no superiority of Arab over non-Arab nor of non-Arab over Arab; of white over black; and of black over white. The superiority is only with Taqwa (piety). Did I deliver the message, perform my duty? O Allah Be my witness!

He returned from Mecca to Medina on the fourth day of Eid after completing the farewell circumambulation of Kaaba. Thus did our Master the Prophet teach how to perform Hajj to Muslims by performing it personally.

From his farewell speech





The blessed footprints of our Prophet Muhammad and his blessed sandal.

IF ONLY DID I FIND YOUR TRACE BY SEARCHING AND SEARCHING

*If only did I find your trace by searching and searching
If only did I rub my face on the dust of your trace
If only did Allah make it possible and I see your face
O Muhammad my soul longs for you*

*If only were there a holy expedition and I would go,
If only did I walk over the sands on the paths to Kaaba,
If only did I once see your beautiful face in a dream,
O Muhammad my soul longs for you*

*Ali and Hassan, Hussein are there
Their love is in the hearts, their love is in the souls,
Tomorrow on the Day of Judgment before the Court of God,
O Muhammad my soul longs for you*

*Yunus praises you in tongues,
In tongues, in tongues always in hearts,
Searching and searching in foreign lands,
O Muhammad my soul longs for you.*

Yunus Emre

QUESTIONS

Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Hajj means to visit the Kaaba and the holy places in the surrounding area in certain days of the year by entering the state of ihram with the intention of worshipping. ☐ RIGHT ☐ WRONG
2. The masjid established in the wide area around the Kaaba is called "Masjid al-Haram" or "Haram al-Sharif." ☐ RIGHT ☐ WRONG
3. Circumambulating the Kaaba seven times is called sa'y. ☐ RIGHT ☐ WRONG
4. Circumambulating the Kaaba seven times is called tawaf. ☐ RIGHT ☐ WRONG
5. The ihram dress in Hajj reminds us the insignificance of the ranks and positions in the world and that everyone is equal in the sight of Allah. ☐ RIGHT ☐ WRONG
6. The waqfah in the plain of Arafat reminds us the people's gathering in the place of Mahshar after rising up from their graves. ☐ RIGHT ☐ WRONG
7. The border that cannot be crossed without first entering the state of ihram in Hajj is called the border of Miqat. ☐ RIGHT ☐ WRONG
8. Masjid al-Nabawi is in the Enlightened city of Medina. ☐ RIGHT ☐ WRONG

Let's Test Ourselves

1. Which one is the first temple built on earth?
 - a) Masjid al-Nabawi
 - b) Masjid al-Aqsa
 - c) Kaaba
 - d) Masjid Quba
2. Which one of the acts below is among the obligatory acts of Hajj?
 - a) Circumambulating the Kaaba
 - b) Performing waqfah at Muzdalifa
 - c) Stoning the Satan
 - d) Visiting the grave of the Prophet (upon him blessings and peace)
3. Which one of the acts below is not prohibited in the state of ihram?
 - a) Wearing perfume
 - b) Shaving
 - c) Sleeping
 - d) Cutting the nails
4. When does an umrah's reward become equivalent to that of Hajj?
 - a) During Eid al-Adha
 - b) During Ramadan
 - c) During the month of Muharram
 - d) In hot weather

5. What is circumambulating the Kaaba seven times called?
 - a) Waqfah b) Ihram
 - c) Sa'y d) Tawaf
6. Which one of the below is not among the obligatory acts (fards) of Hajj?
 - a) Ihram
 - b) Circumambulating the Kaaba
 - c) Waqfah at Muzdalifa
 - d) Waqfah at Arafat
7. What is the Hajj that our Prophet performed called?
 - a) The obligatory Hajj
 - b) The farewell Hajj
 - c) The Great Hajj
 - d) The Farewell Sermon
8. What is the worship that is performed outside the hajj season consists of circumambulating the Kaaba in ihram and performing sa'y between Safa and Marwa called?
 - a) Umrah b) Hajj
 - c) Tawaf d) Ihram
9. Which of the states mentioned below is not necessary for Hajj to be mandatory upon someone?
 - a) Being a Muslim
 - b) Being sane and having reached the age of puberty
 - c) Having the freedom to travel
 - d) Being older than forty.
10. What is the place in Medina where our Prophet's holy grave is located called?
 - a) Rawda al-Mutahhara
 - b) Kaaba al-Muazzama
 - c) Masjid al-Aqsa
 - d) Hajar al-Muallaqa

Fill in the blanks with the words in the parenthesis

(Zamzam / free from all sins / in my life / ihram / the Station of Abraham / Kaaba al-Muazzama / Mina)

1. The location of the stone, which Abraham used as a ladder when building the Kaaba or the stone on which he stepped when calling people to Hajj is called
2. The location that Abraham took Ishmael to sacrifice is called where the sacrifices are offered during Hajj.
3. The blessed water that springs in the Masjid al-Haram and around Kaaba is called
4. The that we have to wear during Hajj tells us the insignificance of worldly ranks and positions and that everyone is equal in the presence of Allah.
5. Muslims who circumambulate the holy building of worship Allah the Almighty just like the planets orbiting around the sun or electrons orbiting around the nucleus.
6. Our Prophet said: "Anyone who visits me after my death is like he visited me"
7. Whoever performs Hajj for Allah's pleasure, and does not do evil or commit major sins then he will return after Hajj as if he were born anew.



THE SYMBOL OF OUR SUBMISSION TO ALLAH:

❁ SACRIFICE ❁

❁ *The Definition of Sacrifice*

❁ *The Benefits of Sacrifice*

❁ *Rulings about Sacrifice*

❁ *Vowed sacrifice*

❁ *Our Prophet and Sacrifice*



THE TEST OF FRIENDSHIP

One night Abraham saw in his dream that he was sacrificing his son Ishmael. When he saw the same dream one night after another, he realized that this was a revelation being sent to him in dream. Allah was asking him to sacrifice his son.

Allah the Exalted had granted Abraham a child late in life. Now, He was asking him to sacrifice his much beloved son who grew up to the age of puberty. Indeed, this was a heavy test of friendship for Abraham who had the title "Friend of Allah." The next morning Prophet Abraham took his son Ishmael and started to go from Mecca to Mina. When he saw Mina he started to slowly tell his dream to Ishmael. He stated that they were being tested severely by Allah and said to him:

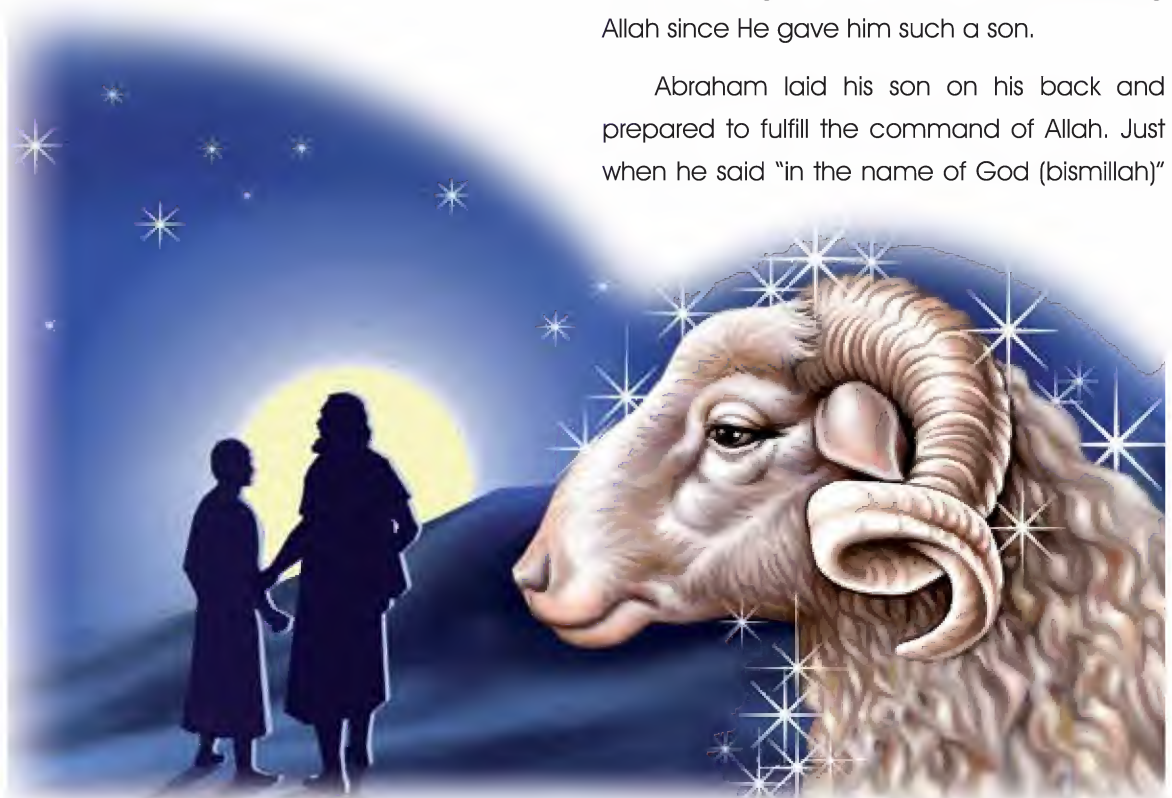
"O my son! I see in vision that I offer you in sacrifice: Now see what is your view!" (al-Saffat, 37: 102-107)

Ishmael, who was listening to his father, showed no signs of fear and worry. Isn't Allah the one who gives and takes back life? The owner of life, Allah, was now asking back from the life that He had given. Thinking of all this, Ishmael stated his complete submission and trust that he would obey the command of Allah and responded:

- O my father! Do as you are commanded: you will find me, if Allah so wills one practicing Patience and Constancy!" (al-Saffat, 37: 102-107)

This response from his son both pleased and touched Abraham. His eyes were filled with tears. With intense love, he was looking at his son who had a high level of faith, and was thanking Allah since He gave him such a son.

Abraham laid his son on his back and prepared to fulfill the command of Allah. Just when he said "in the name of God (bismillah)"



to put on the knife, he heard a voice. Allah the Exalted was commanding as follows:

“O Abraham! “You have already fulfilled the vision!” - thus indeed do We reward those who do right. For this was obviously a trial- And We ransomed him with a momentous sacrifice...” (al-Saffat, 37: 102-107)

Meanwhile, Gabriel (p.b.u.h.) had brought a ram by the order of Allah. Abraham raised his son from the ground with tears. He hugged

Then, he sacrificed the ram that Gabriel had brought.

With this incident, Allah the Exalted demonstrated to angels and all humanity the loyalty and patience of Prophet Abraham and his family to Himself. Abraham and Ishmael had obeyed Allah’s command with no hesitation and they gained a high station from this heavy test.



WHAT IS SACRIFICE?

✂ The worship that is performed by slaughtering certain types of animals during the days of Eid al-Adha is called **"sacrifice"**.

😊 Offering a sacrifice is an emphasized tradition (sunnah al-muakkadah) of our Prophet.

📖 As an act of worship, sacrifice had existed before Islam. Abraham (p.b.u.h.) sacrificed the ram sent by Allah instead of his son Ishmael. After Abraham, all the prophets performed this worship and taught it to their followers.

✍ Our Prophet personally taught us when and how to perform this worship. Performing other acts of worship such as giving sadaqah, offering prayers etc. instead of offering a sacrifice by someone who is required to sacrifice is not acceptable.

When is the time to offer a sacrifice?

One can offer sacrifice on the first, second and third days of Eid al-Adha. Sacrifice cannot be offered after the sunset of the third day.

Allah the Exalted says:

"Therefore to your Lord turn in Prayer and Sacrifice."

(al- Kawthar, 108: 2)

Allah the Exalted says:

"To every people did We appointed rites (of sacrifice), that they might celebrate the name of Allah over the sustenance He gave them from animals (fit for food)."

(al- Hajj, 22: 34)



Our Prophet says:

"If someone has the resources to sacrifice but does not do so, let him not approach our masjids."

(Ibn Majah, Adahi, 2)



BENEFITS OF SACRIFICE



SACRIFICE

- Gets us closer to Allah.
- Increases our loyalty and submission to Allah's commands.
- Helps us gain the habit of sharing with others the bounties given to us by Allah.
- Strengthens the love, solidarity, and cooperation among us.

Allah the Exalted loves those who obey his orders with peace of heart. He is content with people who worship him. We also fulfill the command of Allah by sacrificing. Our act pleases Allah. **It gets us closer to Allah** and increases our value in His exalted sight.

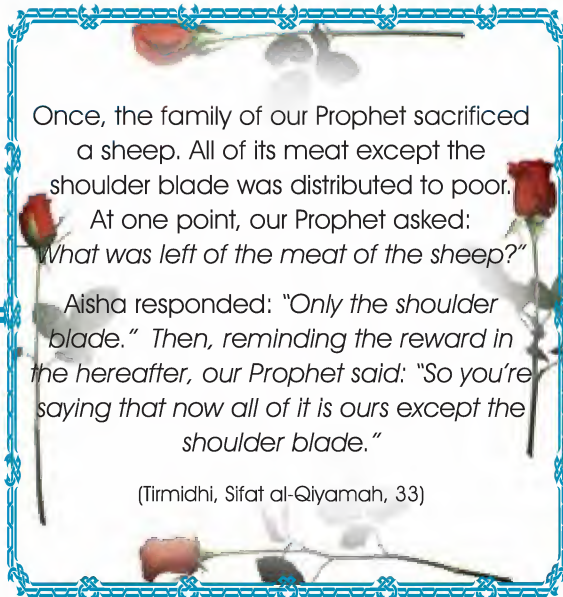
Our beloved Prophet says:

"The most virtuous worship for the Son of Adam in the Day of Festival of the Sacrifice to get close to Allah is to sacrifice. Even before the blood of the sacrifice reaches the ground, the person who sacrifices reaches a high rank in the sight of Allah. For this reason, slaughter your sacrifices with peace of heart."

(Tirmidhi, Adahi, 1)



Sacrifice also **helps us gain the habit of sharing the bounties given by Allah with others.** We share with the poor the meat from the sacrifices that we slaughtered on the Festival of the Sacrifice, and we make them happy. We, in turn, both live the delight of making them happy in this world and we gain rewards for a good life in the hereafter.

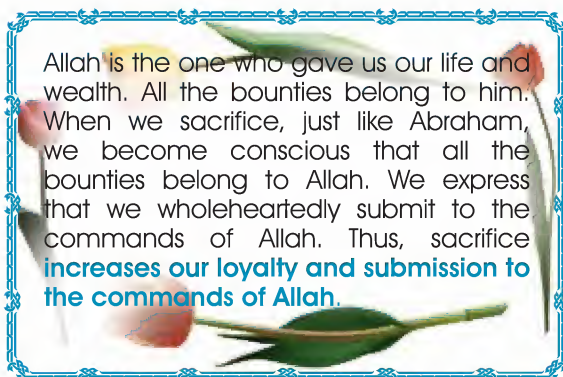


Once, the family of our Prophet sacrificed a sheep. All of its meat except the shoulder blade was distributed to poor.

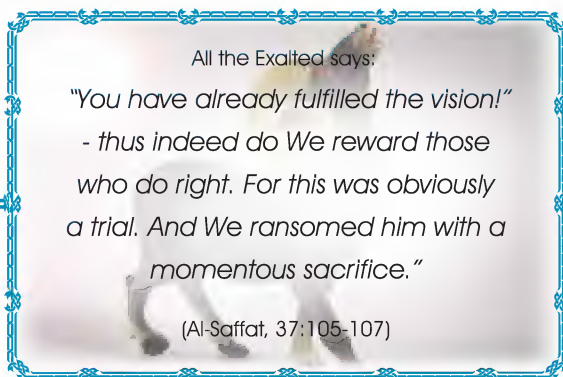
At one point, our Prophet asked: *What was left of the meat of the sheep?"*

Aisha responded: *"Only the shoulder blade." Then, reminding the reward in the hereafter, our Prophet said: "So you're saying that now all of it is ours except the shoulder blade."*

(Tirmidhi, Sifat al-Qiyamah, 33)



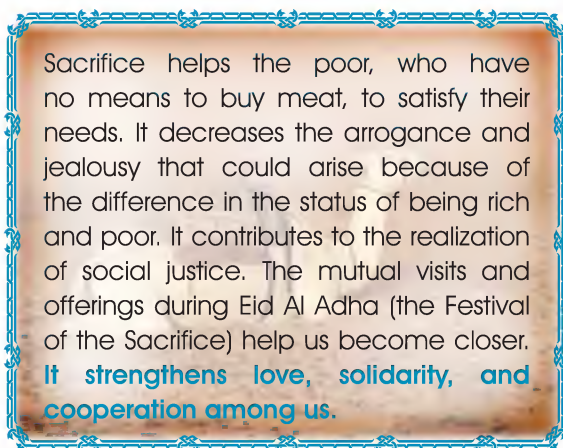
Allah is the one who gave us our life and wealth. All the bounties belong to him. When we sacrifice, just like Abraham, we become conscious that all the bounties belong to Allah. We express that we wholeheartedly submit to the commands of Allah. Thus, sacrifice **increases our loyalty and submission to the commands of Allah.**



All the Exalted says:

"You have already fulfilled the vision!" - thus indeed do We reward those who do right. For this was obviously a trial. And We ransomed him with a momentous sacrifice."

(Al-Saffat, 37:105-107)



Sacrifice helps the poor, who have no means to buy meat, to satisfy their needs. It decreases the arrogance and jealousy that could arise because of the difference in the status of being rich and poor. It contributes to the realization of social justice. The mutual visits and offerings during Eid Al Adha (the Festival of the Sacrifice) help us become closer. **It strengthens love, solidarity, and cooperation among us.**



All the Exalted says:

"... celebrate the name of Allah, through the Days appointed, over the cattle which He has provided for them (for sacrifice); then eat you thereof and feed the distressed ones in want."

(Al-Hajj, 22: 28)



Who can perform animal sacrifice?

Offering Sacrifice is an emphasized sunnah (sunnah al-muakkadah)

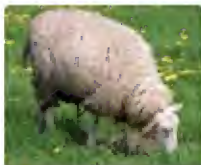
upon every Muslim



- * Who is mentally healthy
- * Who reached the age of puberty
- * Who lives in the area (not a traveler)
- * Who is considered to possess a zakat-payable minimum wealth
- * Who is not performing the Hajj

Animals that can be Sacrificed

- ✓ From sheep and goat;
- ✓ From the bovines, cattle and camel can be sacrificed.



A sheep which is at least one year old



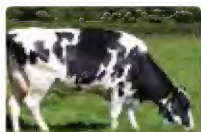
can be sacrificed for one person.



A goat that is older than one year



can be sacrificed for one person.



A head of cattle that is older two years



can be sacrificed for one person..



A camel that is older than five years



can be sacrificed for one person.

Animals to be offered as sacrifice

- ✓ Should be healthy,
- ✓ And they should not have any defects to prevent them from being accepted as sacrifice, such as blindness or not having most of their teeth.

HOW DOES ONE SACRIFICE?

- ✿ The animal to be sacrificed is brought to the place of slaughter without hurting the animal.
- ✿ The animal is laid down towards the direction of Kaaba (Qiblah) and its feet are tied.
- ✿ Then tashrik takbir is recited.
- ✿ The animal is sacrificed by saying "Bismillahi Allahu Akbar."

While slaughtering the sacrifice, it is the tradition of the Prophet (sunnah) to recite

إِنَّ صَلَاتِي وَنُسُكِي وَمَحْيَايَ وَمَمَاتِي لِلَّهِ
رَبِّ الْعَالَمِينَ

"Innah salaati ve nusuki ve mahyaya wa mamati lillahi rabbi'l-amin"

"Truly, my prayer and my service of sacrifice, my life and my death, are (all) for Allah, the Cherisher of the Worlds..."

(Al- An'am, 6: 162)

Tashrik takbir

اللَّهُ أَكْبَرُ اللَّهُ أَكْبَرُ لَا إِلَهَ إِلَّا اللَّهُ وَاللَّهُ أَكْبَرُ
اللَّهُ أَكْبَرُ وَلِلَّهِ الْحَمْدُ

"Allahu Akbar Allahu Akbar, Lailahe illallahu wallahu Akbar, Allahu Akbar walillahul hamd."

"God is the greatest, God is the greatest.
There is no deity other than God. God
is the greatest, God is the greatest. All
praises are due to God."

✍ It is more appropriate for the owner to slaughter the sacrifice. Those who cannot do it themselves can assign as a deputy another Muslim qualified to sacrifice.

Under these circumstances, it is more rewarding that the owner is also present and recite the supplications during the sacrifice.






To what should one pay attention while slaughtering a sacrificial animal?



- ❖ The sacrifice should be performed by experts,
- ❖ One should be merciful towards the sacrificial animal,
- ❖ If possible, the eyes of the animal should be covered and three of its four feet be tied
- ❖ One should use a sharp knife
- ❖ The environment should be kept clean during and after the sacrifice.

How does one share and distribute the meat of the sacrifice?

- ✿ In general, the meat from the sacrifice is divided into three.
 - One part is distributed to the poor.
 - One part is offered to relatives, neighbors, and guests.
 - One part is left to the household.
 - It cannot be sold.
-  The person who sacrifices, if they so prefer, can distribute all of its meat to the poor.

What does one do with the skin of the sacrifice?

- 😊 The skin of the sacrifice can be given as sadaqah to those whom zakat can be given.
- 😊 It can be given to institutions like mosque, school and charities.
- 😞 Giving it to places that our religion does not find appropriate is not permissible.
- 😞 It cannot be sold.

VOWED SACRIFICE 😊😊😊

✂ The vowed sacrifice is the type of sacrifice we offer when we promise to do that for the sake of Allah.

It is obligatory to perform this sacrifice.

There are two types of vowed sacrifices:

1. Vowed sacrifice that is offered upon a condition, For example

- ➡ If we say, "If my father's illness is cured, I will offer a sacrifice" then when our father gets well, it

becomes obligatory upon us to offer sacrifice.

2. Vowed sacrifice that does not depend on a condition

- ➡ If we say, "for the sake of Allah, I will sacrifice," then starting from the moment that we say these words, it becomes obligatory (fard) upon us to offer a sacrifice.

Which animals can be offered as sacrifice for the vowed sacrifice?

✓ Animals such as sheep, goat, cattle, and camel can be offered as sacrifice as vowed sacrifice.

✗ Animals such as chicken, rooster cannot be accepted as sacrifice nor can be slaughtered as vowed sacrifice.

How is the meat of the vowed sacrifice distributed?

✓ All of the slaughtered animal for vowed sacrifice should be distributed to poor.

✗ The person who makes the vow cannot eat from the meat of the vowed sacrifice.

✗ The spouse, father, mother, grandfather, grandmother, children, and grandchild

dren of the person who makes the vow also cannot eat from the meat of the sacrifice. They cannot benefit from its parts such as its skin or intestines, either. If they eat or use a part of the animal, they must make a donation to poor equal to value of the parts that they ate or utilized.

AQIQAH SACRIFICE (SACRIFICE OFFERED FOR BIRTH) 😊😊

✂ Aqiqah is the sacrifice slaughtered to thank Allah the Exalted for a newborn.

😊😊 Offering aqiqah sacrifice is a sunnah..

📖 Aqiqah sacrifice can be offered any time between birth and puberty. However, it is

more virtuous to offer it on the newborn's seventh day.

✓ Animals such as sheep, goat, cattle, and camel can be slaughtered as aqiqah sacrifice.

✓ The owner and his relatives can eat from the meat of the aqiqah sacrifice.

OUR MASTER THE PROPHET AND SACRIFICE



Our master the Prophet used to attach high importance to sacrificing. After the migration to Medina, he sacrificed every year. He also recommended this to his Companions. "On an Eid Al Adha day, no servant of Allah can do anything better to get closer to his Lord than sacrificing." He used to slaughter his sacrifice with peace of mind.

The Messenger of Allah (peace and blessings be upon him) sacrificed the first time in the second year of the migration (Hijra). That year, on the day of Eid Al Adha (Festival of the Sacrifice), he went with Muslims to the place of prayer, which was an open and wide square. After the prayer he gave a sermon. In this sermon, he ordered the Muslims to sacrifice. He, in turn, sacrificed two times, one on behalf of himself, another on behalf of his nation by saying "O Allah! This ram is on behalf of those from my nation

who can't sacrifice." Once the animals were laid to the ground he slaughtered them saying:

"I turn my face towards the Creator of heavens and earth. I am not one of those who associate partners with Allah. My prayers, my servanthood, my worship, my life, and my death are for Allah, the Lord of the Universes, with none equal to or like him." (Tirmidhi, Adahi, 22)

Our beloved Prophet used to command to behave well towards all Allah's creation. He used to be displeased with tough and merciless behavior or tormenting the sacrificial animals.

Our beloved Prophet says:

"Allah the Exalted has commanded to behave compassionately to all beings. So, if you have to kill a living being, kill it without tormenting. When you slaughter an animal, slaughter them well, without tormenting them. The person who will do that should sharpen the knife well and not cause pain for the animal."

(Muslim, Sayd, 57)

Our beloved Prophet says:

Once, our master the prophet saw a man slaughtering a sheep. The person was trying to sharpen his knife after laying down the sheep. Our master the Messenger of Allah who was displeased with this heartless and cold behavior warned him as follows: "Do you want to kill the animal many times? Wouldn't it be better if you had sharpened the knife before you laid it down."

(Hakim, Mustadrak IV, 231, 233)

QUESTIONS

Let's Check Our Knowledge

For the sentences below, check the RIGHT or WRONG boxes accordingly.

1. Sacrifice is performed to get closer to Allah the Exalted and for his consent. ☐ RIGHT ☐ WRONG
2. Every Muslim must sacrifice once in a lifetime. ☐ RIGHT ☐ WRONG
3. Sheep and goats can be sacrificed for one person and cattle and camels can be for one to seven persons. ☐ RIGHT ☐ WRONG
4. The person who slaughters a vowed sacrifice, his parents, his children and grandchildren cannot eat from the vowed sacrifice. ☐ RIGHT ☐ WRONG
5. All of the meat of a sacrifice must be given to the poor. ☐ RIGHT ☐ WRONG

Let's Test Ourselves

1. **What is the ruling on sacrificing during the Festival of the Sacrifice (Eid Al Adha)?**
 - a) Fard
 - b) Sunnah
 - c) Wajib
 - d) Mubah
2. **Who are the prophets that were tested regarding the sacrifice?**
 - a) Abraham – Isaac
 - b) Dawud – Solomon
 - c) Jacob – Joseph
 - d) Abraham – Ishmael
3. **Which one of the conditions listed below is not mandatory to be able to sacrifice?**
 - a) Being a Muslim
 - b) Being mentally healthy and having reached the age of puberty
 - c) Being healthy
 - d) Having wealth at least as much as the Islamic zakat-payable minimum (nisab)
4. **Which one of the types mentioned below is the sacrifice offered when a child is born?**
 - a) Aqiqah Sacrifice
 - b) Vowed Sacrifice
 - c) Wajib Sacrifice
 - d) Hady Sacrifice
5. **Which one of the benefits listed below is not among the benefits of the worship of sacrificing?**
 - a) Gets us closer to Allah.
 - b) Makes our daily life more orderly.
 - c) Increases our loyalty and submission to the commands of Allah
 - d) Teaches us the habit of sharing with others the bounties that Allah gave us.

Fill in the blanks

(Allah / all / your piety / torment / service of sacrifice)

1. The worship of sacrifice reminds us to sacrifice our lives and wealth for.....
2. "Truly, my prayer and my, my life and my death, are (all) for Allah, the Cherisher of the Worlds..."
3. of the meat of the sacrifice offered as vowed should be distributed to poor.
4. "When you will slaughter an animal, slaughter them nicely without tormenting them. The person who will do that should sharpen the knife well and not the animal.
5. "It is not their meat nor their blood, that reaches Allah. It is that reaches Him."





I AM LEARNING THE LIFE OF MY PROPHET:



SIRAH



- ❁ *Conquest Of Mecca (Year 630)*
- ❁ *The Battle Of Hunayn (Year 630)*
- ❁ *The Year Of Envoys (Year 630-631)*
- ❁ *The Expedition To Tabuk (Year 630)*

- ❁ *Muslims' Pilgrimage (Year 631)*
- ❁ *Farewell Pilgrimage (Year 632)*
- ❁ *The Prophet's Illness And Death*



1. CONQUEST OF MECCA (YEAR 630)

a) The Polytheists Violate the Treaty of Hudaibiyyah

According to the Treaty of Hudaibiyyah, both Medinan Muslims and Meccan Polytheist were free to make agreements with any tribe they wanted. Consequently, Khuza'a Tribe came under the protection of Muslims, and the Tribe of Banu Bakr chose to enter the patronage of the polytheists.

One night, with the help and encouragement of the polytheists, the Tribe of Banu Bakr attacked Khuza'a Tribe. There had been a con-

tinuing hostility between two tribes since old times, but this time it was different. Some young Meccan polytheists, such as Iqimah, Safwan, Suhayl, and others, personally joined the attack. Twenty three members of Khuza'a Tribe died in this treacherous and cruel attack, and the rest barely saved their lives by taking refuge to Ka'bah.

Upon this incident, a committee of forty people from Khuza'a Tribe came to Medina. They informed the Prophet (peace be upon him) about the situation and asked him for help.

In your opinion, how would the Prophet (peace be upon him) act in a situation like this?





There had always been friendly relations between the members of Khuza'a Tribe and Muslims. They had helped Muslims a lot.

The Prophet (peace be upon him) felt so sad for what had happened to Khuza'a Tribe and thus promised them to help. He immediately sent a messenger to Meccan polytheists. His message stated that:

— You either pay the blood money for the murdered members of Khuza'a or lift your protection from the tribe of Banu Bakr. And he informed that the Treaty of Hudaibiyyah would be considered violated if they would not accept one of these conditions.

Meccans accepted neither of the conditions and announced that they broke the Treaty of Hudaibiyyah. Thus, they officially declared the

end of the treaty which they had already broken by killing the members of Khuza'a.

Soon after Meccan Polytheists realized that they had made a huge mistake by breaking the treaty, because this meant declaring war against Muslims. A leading figure of Polytheists, Abu Sufyan, came to Medina at once to renew the treaty, yet nobody paid attention to him. The peace that he offered was not able to achieve the justice.

He desperately returned to Mecca. He told what had happened, and those who listened to him replied:

— Alas! You haven't achieved anything. You have neither brought us peace so that we would be safe, nor have you brought us the news of war so that we would prepare for it.

b) The Preparations of the Muslim Army for the Conquest and the March over Mecca

It was the time to end the enmity and mischiefs of Meccans. The Ka'bah was the House of Allah. It belonged to Allah and was Muslim's place of worship. However, polytheists had filled this place with idols and turned it into the center of their false beliefs. It was necessary for the Ka'bah to be cleansed from the idols and to regain its true value. Mecca was also the be-

lievers' homeland that they had forced to leave under the oppressions of the polytheists.

Allah's Messenger (pbuh) secretly started to prepare for the conquest, and did not tell anybody about it. At first, nobody except himself knew what the Prophet's decision. He placed security guards at certain points over the road between Mecca and Medina. He took precautions not to let any news go to Mecca. Muslim army was getting ready for a big military expedition.

What would be the reasons for acting in such secrecy before the military expedition?

On Monday Ramadan 10 together with a great army formed from ten-thousand men, Allah's Messenger (pbuh) set out from Medina to Mecca. Together with the units joined to the Muslim army on the way, the number of soldiers reached to twelve thousand men.

Because all roads had been secured and precautions had been taken to prevent the information leaks, Meccan polytheists did not

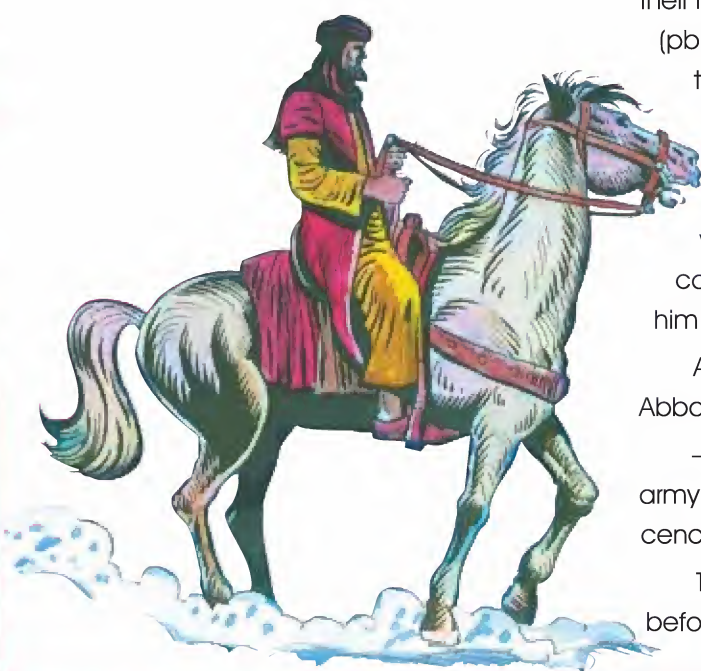
know what was happening before the Muslim army came very close to Mecca. This was why, when they heard that the Muslim army was close, they were surprised.

Their leader Abu Sufyan took some Meccans with him and went out the city to check it out what was happening. When they came close to the headquarters of the Muslim army, they saw thousands of fires. They had never seen in their lives such a big army. Because the Prophet (pbuh) wanted to trick the enemy and let them think the Muslim army was a very big one, he had commanded to light a fire for every Muslim soldier instead of one fire for every ten soldiers. While Abu Sufyan was approaching to thousands of fires, he caught by the Prophet's guards. They took him to the presence of the Prophet.

Allah's Messenger (pbuh) told his uncle Abbas (r.a.):

— Take Abu Sufyan to the place where army will pass so that he can see the magnificence of the Muslim army.

The more units of Muslim soldiers passed before Abu Sufyan, the more Abu Sufyan's sur-



prise increased because of the crown and order of the Muslim army. Then he said to Abbas:

— O Abbas! How great the sultanate of you brother's son has become. Abbas (r.a.) replied saying:

— No, this is not his sultanate but his prophethood.

Then they left the procession and came to the Prophet (pbuh). Allah's Messenger asked:

— O Abu Sufyan! Has not the time for you to say **"La ilaha illallah (There is no god but Allah)"** come yet?

Abu Sufyan thought a little and then said "La ilaha illallah" though not much willingly. The Prophet (pbuh) asked again:

— Hasn't the time for you to say that **"I am the Messenger of Allah (Muhammadun Rasulullah)"** come yet?

It was very difficult for Abu Sufyan to say it. It was very hard for him to acknowledge a person as the Messenger of Allah with whom he had been fighting for years. With the encouragement of Abbas (r.a.), he pronounced the entire statement of shahadah saying **"La ilaha illallah Muhammadun Rasulullah."** In this way, Abu Sufyan became a Muslim.

Abu Sufyan then immediately went back to Mecca. He came to the Ka'bah and excitedly talked to the Meccans waiting for him:

— Muhammad (pbuh) is coming to Mecca with such a huge army that we cannot stand against. Let anybody know that

— all those Meccans who would leave their arms and enter Abu Sufyan's house, or would stay in their own houses, or would enter the precincts of the Ka'bah, would be safe from all harm.



c) **The Ka'bah is getting cleansed from the Idols**

Allah's Messenger (pbuh) warned his Companions:

— Do not wage war against them. Do not draw your swords unless they draw theirs. Unless you got attacked and you had to, do not shed blood.

Why did our beloved Prophet make such warnings?



With his magnificent army, Allah's Messenger entered the city from all sides. Muslims who had left their homes, lands, gardens and all their belongings in Mecca because of the tortures and oppressions of the polytheists eight years before were coming back in such a glory that fascinated the Meccan polytheists.

The Messenger of Allah (pbuh), on the other hand, was humbly entering the city on his camel city. His head was bowed down as if he was prostrating before Allah and he was remembering and thanking Allah thousands of times for this victory.

Muslim army entered the city without facing a serious resistance and without getting into a big fight. After entering the city, Allah's Messenger (pbuh) performed major ablution and then ritual prayer in order to visit the Ka'bah. After that he came to the Ka'bah by reciting chapters from the Qur'an.

The Ka'bah had been filled with idols by the polytheists. There were 360 idols in it. One by one, Allah's Messenger (pbuh) was breaking them with his staff and saying:

— **"The truth has now come [to light], and falsehood has withered away: for, behold, all falsehood is bound to wither away!"** (al-Isra 17: 81)

The polytheists watched in surprise the falling and destruction of their idols. Those pieces of stones to which they used to pray and worship turned into piles of dust.



d) The Day of Brotherhood and Forgiveness

Allah's Messenger (pbuh) stopped by the door of the Ka'bah and turned towards the Meccans' gathering. Those people who had tortured and done all kinds of wrongdoings to him and his followers for the last twenty years were waiting his verdict about them. Allah's Messenger (pbuh) said to them:

"There is no God but Allah. He has no associate. He has made good His promise that He held to his bondman and helped him and defeated all the confederates. Bear in mind that every claim of privilege, whether that of blood or property is abolished except that of

the custody of the Ka'bah and of supplying water to the pilgrims. Bear in mind that for any one who is slain the blood money is a hundred camels. People of Quraish, surely God has abolished from you all pride of the time of ignorance and all pride in your ancestry, because all men are descended from Adam, and Adam was made of clay."

Then Muhammad turning to the people said:

"O Quraish, what do you think of the treatment that I should accord you?"

And they said, "Mercy, O Prophet of Allah. We expect nothing but good from you."

How do you think that our beloved Prophet responded to their request? Why?

Thereupon Muhammad declared:

"I speak to you in the same words as the Prophet Joseph spoke to his brothers:

— **"No reproach shall be uttered today against you. May God forgive you your sins: for He is the most merciful of the merciful!"** (Yusuf, 12: 92) Go your way, for you are free."

At noon, Bilal (r.a.) went up to the roof of the Ka'bah and started to recite the call for Noon prayer. The sound of the statements of "Allahu Akbar" made the believers very happy while crushing the hopes of the polytheists.

Meanwhile some of the prominent members of Quraish such as Abu Sufyan, Attab ibn Asid, and Harith ibn Hisham were talking to one another:

Attab said,

— "My father Asid was lucky because he died and did not have to listen to this sound (call for prayer) this day." Harith said,

— "If I knew the words of this call were truth, by Allah I would go and embrace Islam." While Abu Sufyan said:

— "I am afraid I will not say anything. Even if there is no one else here, the sands and stones under our feet will inform him about what we say; and he will know all about it."

In fact, a few minutes later, the Messenger of Allah (pbuh) saw them and told them exactly what they were talking about. Then, all of them said:

— "Nobody heard what we were talking. This is a clear miracle. We bear witness that you are truly the Messenger of Allah" and accepted Islam.

After the noon prayer, the Prophet (pbuh) sat down on a high place on the Hill of Safa. Those who wanted to embrace Islam came to the Messenger of Allah, said the statement of shahadah and took oath of allegiance to the Prophet. Allah's Messenger first took oath of allegiance from the men and then from the women. Men came to the Prophet and shook his hand to express their allegiance.

Regarding the allegiance of the women, the following verse was revealed:

"O Prophet! when believing women come to you giving you a pledge that they will not associate aught with Allah, and will not steal, and will not commit fornication, and will not kill their children, and will not bring a calumny which they have forged of themselves, and will not disobey you in what is good, accept their pledge, and ask forgiveness for them from Allah; surely Allah is Forgiving, Merciful." (al-Mumtahina 60: 12).

When the Messenger of Allah took pledge of allegiance from women, he did not shake hands with them as he did with men. He took a bucket filled with water and dipped his hands in it. Then women sank their hands into the water and took allegiance to the Prophet regarding the matters expressed in the above mentioned verse. Allah's Messenger's (pbuh) hands never touched the women's hands other than his wives'.



A LOYAL FRIEND LOVES LIKE THIS

It was a few days after the conquest of Mecca. Allah's Messenger (pbuh) was sitting in the Masjid al-Haram. Just then Abu Bakr (r.a.) brought his aged father Abu Quhafah and

— O Messenger of Allah! My father accepted to embrace Islam and he would like take allegiance to you. Allah's Messenger (pbuh) said:

— **O Abu Bakr! Why did you tire your father by bringing him here? I could have gone to him.**" Abu Bakr (r.a.) said:

— O Messenger of Allah! It is more appropriate for him to come to you than for you to go to him."

Allah's Messenger had Abu Quhafah sit in front of him, put his hands on Abu Quhafah's chest, and said:

— O Abu Quhafah! Embrace Islam and reach salvation." Abu Quhafah uttered shahadah and converted to Islam.

After that, Abu Quhafah extended his hands to give his allegiance to the Prophet (pbuh). Just then, Abu Bakr who loved the Prophet more than his life and everything else started to cry.

Allah's Messenger (pbuh) asked:

— O Abu Bakr! Why are you crying? Abu Bakr (r.a.) responded shedding tears:

— O Messenger of Allah! I wish this hand that was extended to you to give allegiance were not the hand of my father, but I wish they were the hands of your uncle Abu Talib. I wish you were the one who were happy right now not me! I wish Allah the Almighty made you happy. I wonder how happy you would become, because you loved your uncle so much."

2. THE BATTLE OF HUNAYN (Year 630)

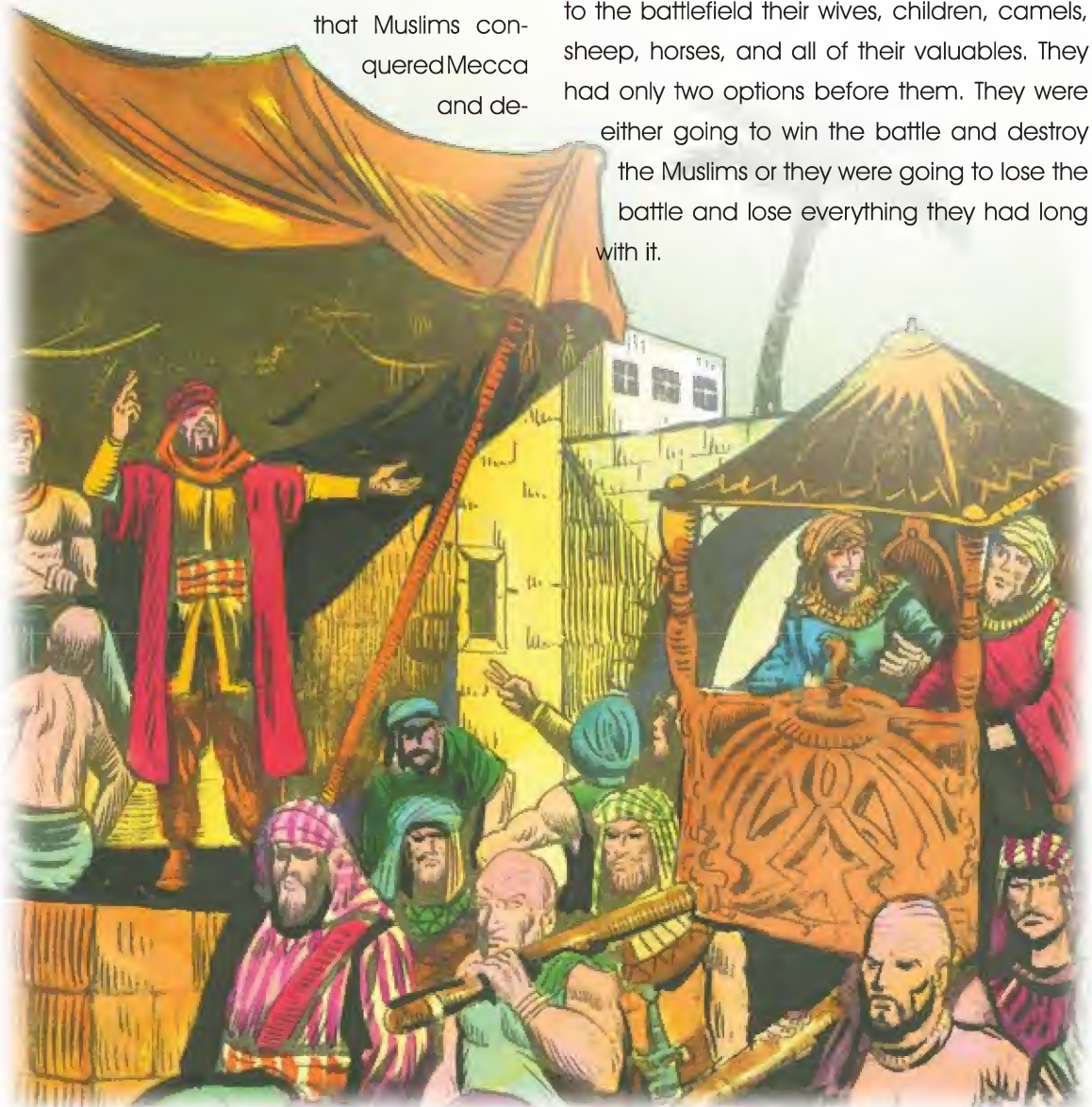
a) The Fear of the Members of Hawazin Tribe

Hunayn is the name of a valley between Mecca and Taif and is located about 16 kilometers away from Mecca. Before the emergence of Islam, Arabs used to establish fairs there and organize poetry competitions.

The tribe of Hawazin, which started the Battle of Hunayn, was one of the biggest tribes of Arabia. They got worried when they learned that Muslims conquered Mecca and de-

stroyed all the idols in Ka'bah. They started to think that if they did not take precautions, one day the same thing would happen to them. They began to prepare for a battle. The tribe of Saqif that lived in Taif joined them. Together with some other small tribes that joined them, the number of their soldiers reached 20,000 and they gathered in the Valley of Hunayn.

They considered this as a battle of life or death. This was why they had brought with them to the battlefield their wives, children, camels, sheep, horses, and all of their valuables. They had only two options before them. They were either going to win the battle and destroy the Muslims or they were going to lose the battle and lose everything they had long with it.



b) When the Muslim Army was Ambushed

When Allah's Messenger (pbuh) learned that the enemy was gathering in the Valley of Hunayn to fight with the Muslims, he organized an army formed from twelve thousand men. He then set out to Hunayn. Ten thousand men of this army were the mujahids who came from Medina for the conquest of Mecca. The rest of them were the new Muslims who converted after the conquest of Mecca. Among them were

about eighty Meccan polytheists who had not converted, yet.

Muslim army was in a very good shape with the number of its soldiers, the strength of its armory and equipment. This was the best Muslim army so far. This led Muslims to feel pride and arrogance. They started to think that "their army could never be defeated. The commanders of the Muslim army were sure about that they were going to win the victory.

Do you think this was an approach and behavior appropriate for a believer? Why?

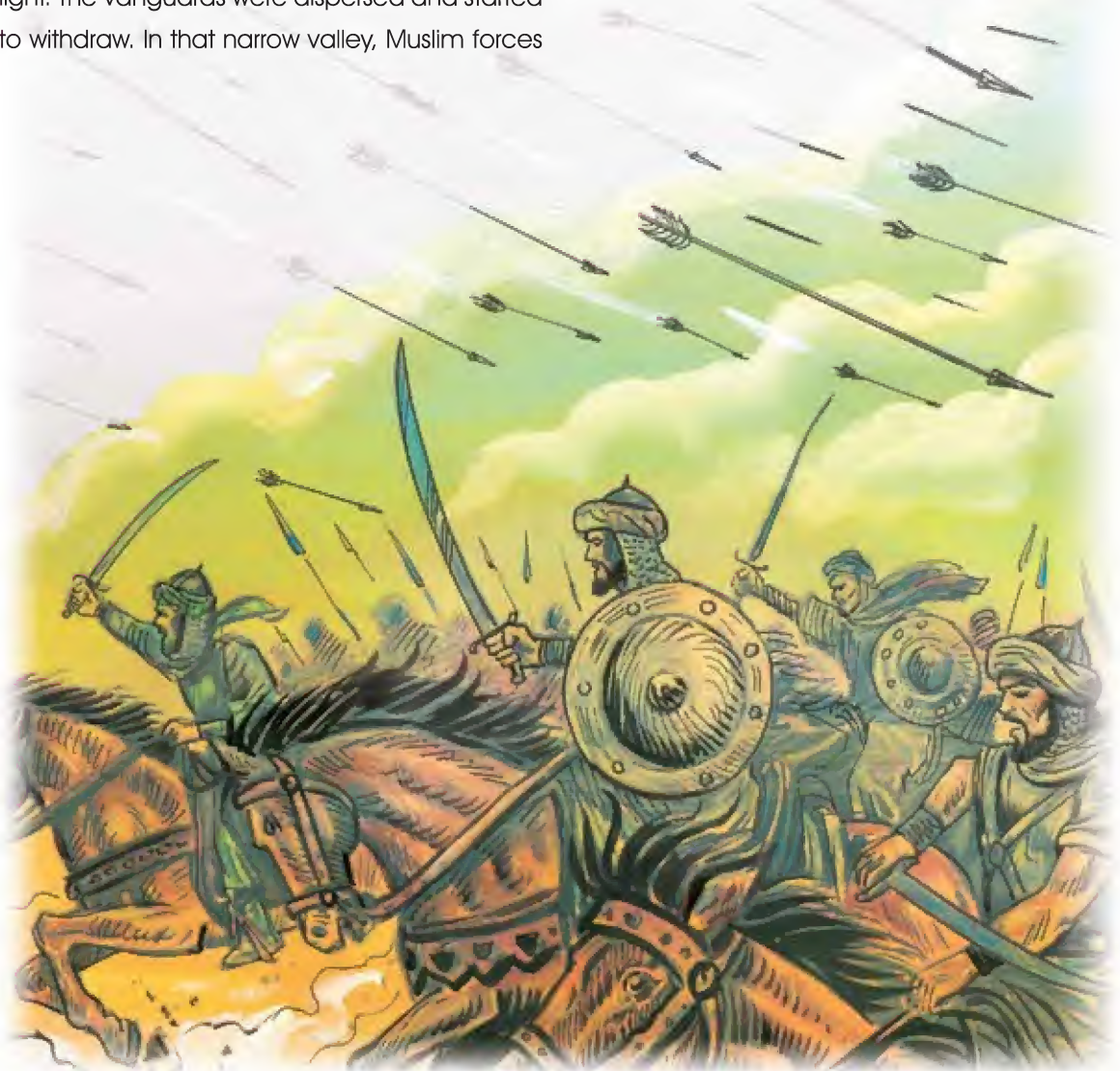


The enemy forces had already arrived, stationed, and set ambushes to the most suitable high points of the battlefield. The army of the Muslims arrived the valley of Hunayn in the early hours of the morning and could find place to station at the lower parts of the valley. Two armies met in the valley of Hunayn.

The vanguards of the Muslim army were ambushed while passing through the valley in the darkness of the early hours of the day. Thousands of arrows and spears were raining over them. The enemy was attacking from all sides. It was very hard to see around in the twilight. The vanguards were dispersed and started to withdraw. In that narrow valley, Muslim forces

were stuck and were shocked by this sudden arrow rain of the enemy. They were surprised and started to fight with each other in panic. In this way, believers' perfect army that was thought to be invincible was scattered and its soldiers started run away even before the Battle began.

On the other hand, Allah's Messenger (pbuh) rode his mule towards the enemy. Only about 80-100 prominent Companions such as Abu Bakr, Umar, and Ali (may Allah be pleased with them) stayed by the Prophet (pbuh). Some of them were holding the reins of the Prophet's animal and trying to stop him going further into the enemy lines.



c) The Bravest of all People

— Artık bu bozgunun Kızıldeniz'e kadar önü alınamaz, diyordu.

This sudden defeat revealed the real thoughts of the new Muslims and of those who had weak faith. Abu Sufyan meaningfully smiled and said:

— This rout and fight will stretch as far as the Red Sea. Kalada whose faith had not rooted in his heart yet was screaming:

— Today, the magic was broken, while his brother Safwan who was a polytheist at the time was scolding him saying:

— Shut up! I prefer becoming a captive in the hands of Quraish to becoming a captive in the hands of Hawazin.

On the other hand, rumors like "Muhammad died," "his army dispersed," and "Arabs will return to their old faiths" immediately spread throughout Mecca.

In such dangerous times, Allah's Messenger (pbuh) was bravely and heroically not leaving his place and calling the dispersing Muslims:

— "O Servants of Allah! Come here! I am the Prophet of Allah. There is no lie in this. I am the grandson of Abdulmuttalib." Then upon the Prophet's command, Abbas (r.a.) shouted with his strong voice:

— "O Ansar who gave allegiance and promised to obey Allah and His Messenger! O Believers who promised at the Allegiance of Ridwan to the Prophet not to hesitate to sacrifice their lives for the sake of Allah! Here is the Messenger of Allah! Come close to him."

If you were there at the time, how would you act?

Ansar, Muhajir, and all other Meccans who heard Abbas's voice and saw Allah's Messenger and brave Companions fighting came back saying "Labbaik Labbaik (Here we are at your service)" and gathered again around the Messenger of Allah. Then, the battle restarted by its all severity.

This time, with the help of Allah the Almighty and believers' heroic fights, the enemy was defeated. They were dispersed and started to run away by leaving their wives, children, animals and valuable belongings behind.

Muslims who had been about to lose the battle won a victory. Believers took important lessons from this battle. Because of their pride,



they forgot that the victory was a blessing of Allah and they almost experienced a bitter and great defeat.

At the Battle of Hunayn about 70 polytheists died and 4 Muslims were martyred. As a result of this victory, believers got rid of one of their enemies.

The tribe of Saqif that united its forces with the Tribe of Hawazin went back to Taif and receded in their fortress after the Battle of Hunayn. Muslims held the fortress under siege for a long time. Meanwhile, our Prophet (pbuh) prayed for them saying:

— “O Allah! Bless the people of Saqif with Islam. Send them to us.”

This invocation of Allah’s Messenger came true a year later. People of Saqif sent an envoy to the Prophet and declared their conversion to Islam.

d) Captives of the War and Valuable Goods Captured in the Battle

After the Battle of Hunayn and some other battles, the enemy left behind many captives and valuable goods. Twenty four thousand camels, thousands of sheep, about five tons of

gold and silver, and many more other valuable goods... According to the rules of war, all of them belonged to the victor. All of the war booty were collected in a place called Jirannah.

Allah’s Messenger (pbuh) were distributed the booty among the believers, new converts and some other people who joined the war. Meanwhile an envoy from the tribe of Hawazin came. Most of them had recently embraced Islam. Among them even were some people from the tribe of Ibn Sa’d that was the family of Prophet’s wet-nurse Halima. They said:

— O Messenger of Allah! We are noble and respectful people, but we lived through this unfortunate incident. Our people were captured prisoners and our goods became war booty for you. Our request from you is to let our captives go free and give our goods back to us.

— The Messenger of Allah thought for a while. Among the captives, he had his aunts from the side of his foster mother. They had served him when he was a little boy. Now they were expecting to return the favor. On the other hand, there were those who were waiting to get their share from the war booty.

In your opinion, what kind of a strategy would the Prophet follow under such situation?



Allah's Messenger said:

- I had waited for you to come and embrace Islam by now, but you came too late. People around me are waiting for the distribution of the war booty. However, we can do as follows. Choose what you value more, either your women and children or your property. They said:

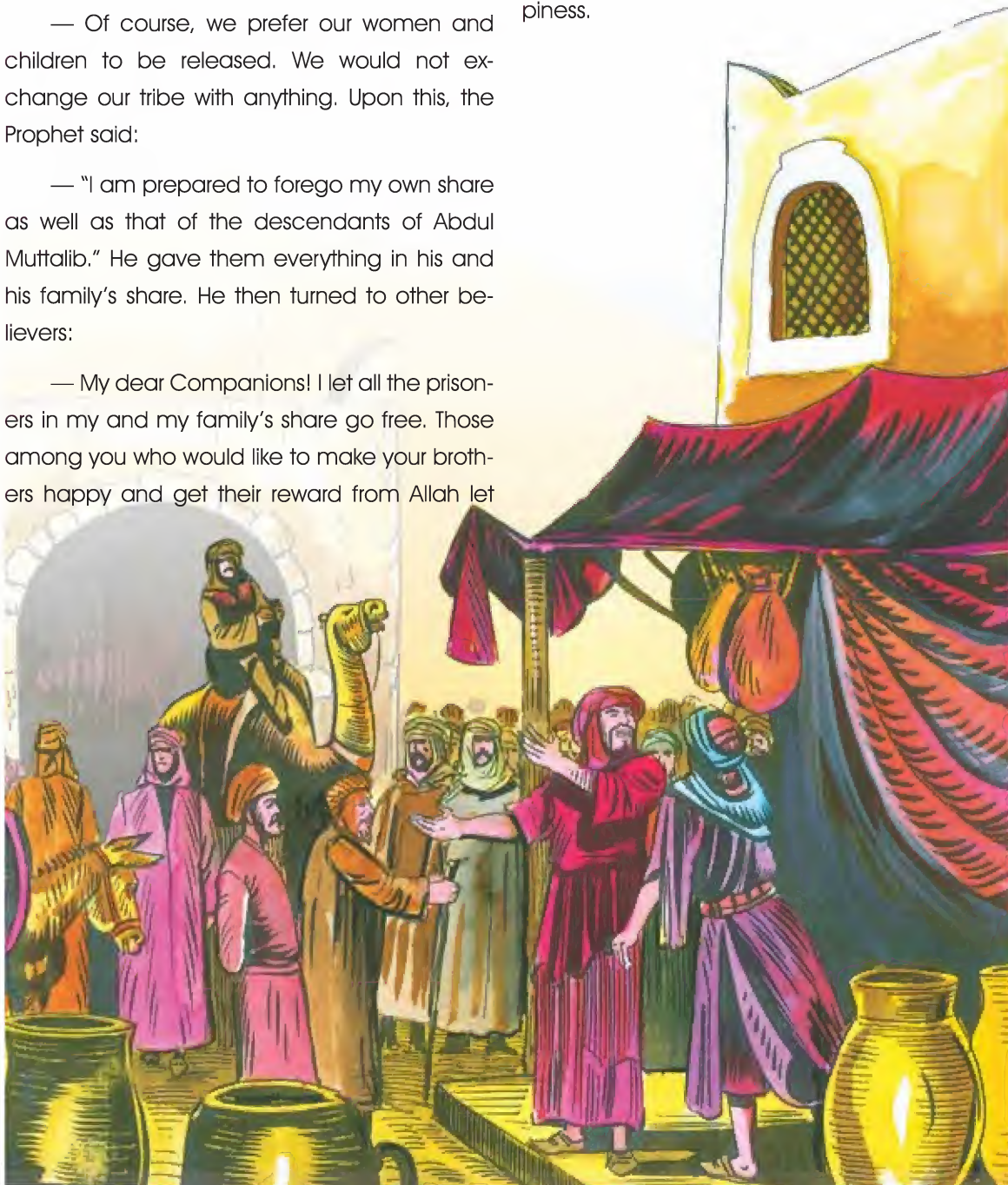
— Of course, we prefer our women and children to be released. We would not exchange our tribe with anything. Upon this, the Prophet said:

— "I am prepared to forego my own share as well as that of the descendants of Abdul Muttalib." He gave them everything in his and his family's share. He then turned to other believers:

— My dear Companions! I let all the prisoners in my and my family's share go free. Those among you who would like to make your brothers happy and get their reward from Allah let

the prisoners in their shares go free. Upon this all believers said:

— "For the sake of Allah's and His Messenger's sake, we have forgone our shares, too." In this way, thousands of war captives were released at once. Facing with such great generosity, the whole Tribe of Hawazin accepted Islam and it was an indescribable moment of joy and happiness.



GENEROSITY BEYOND IMAGINATION

The battles of Hunayn and Taif ended and the enemy left great amount of war booty behind. On the one hand there were piles of gold, silver, and jewelry... On the other hand, there were herds of camels, sheep, and goats. Many more valuable items were dazzling people in the Valley of Jirannah.

Safwan ibn Umayyah was one of the prominent polytheists. He had not become a Muslim yet. However, he did not leave the Prophet alone in the Battles of Hunayn and Taif. He was

with the Messenger of Allah (pbuh), when he

was walking around the war booty piled up in Jirannah. Allah's Messenger glanced at Safwan. Safwan was gazing the valley filled with camels, horses, and cattle. His eyes were shining like a child trying to reach his favorite toy. Just then, our Prophet told him:

— "O Safwan! Did you like this valley so much?" He nodded and said:

— "Yes!"

The Messenger of Allah (pbuh) said:

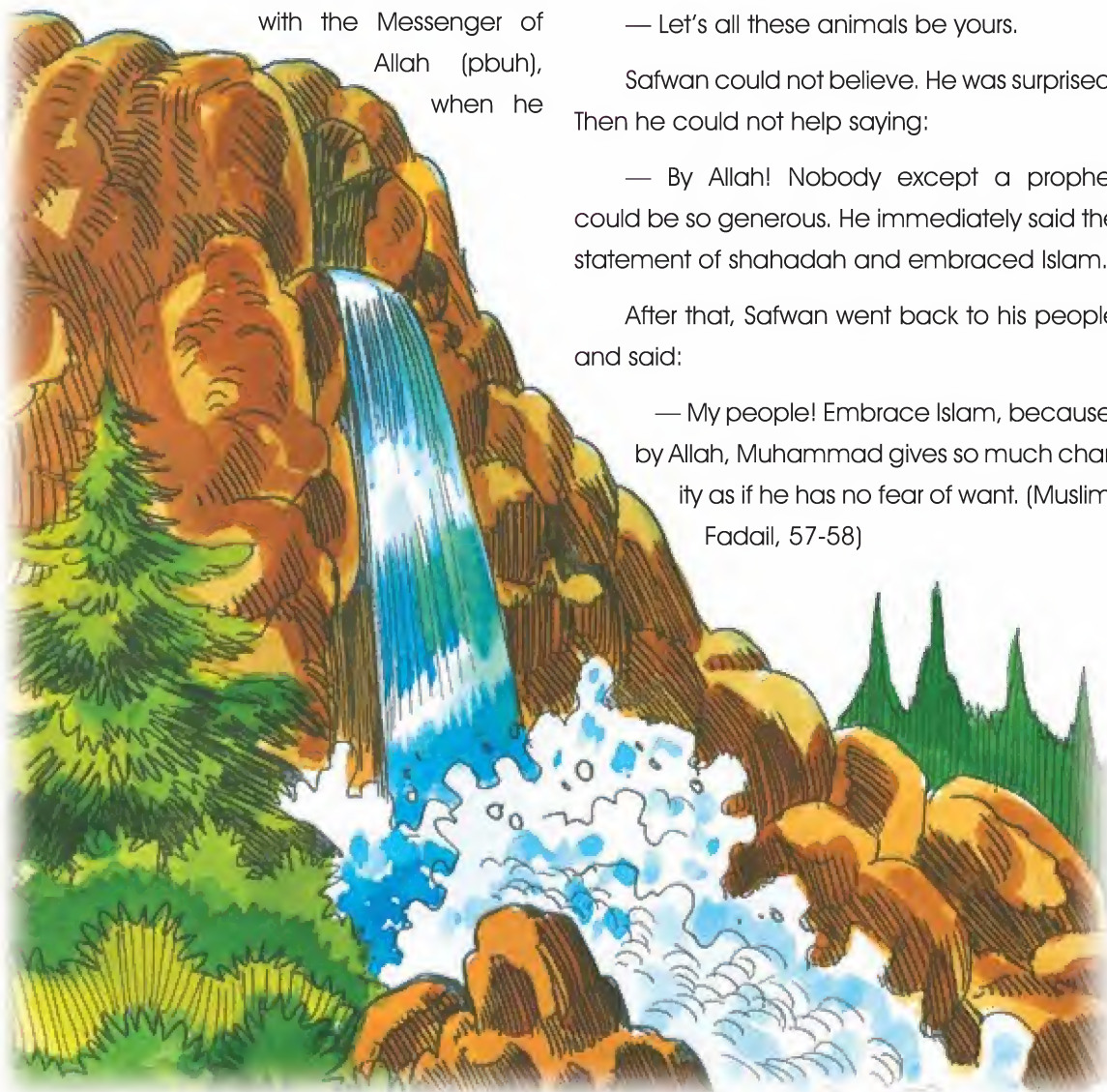
— Let's all these animals be yours.

Safwan could not believe. He was surprised. Then he could not help saying:

— By Allah! Nobody except a prophet could be so generous. He immediately said the statement of shahadah and embraced Islam.

After that, Safwan went back to his people and said:

— My people! Embrace Islam, because, by Allah, Muhammad gives so much charity as if he has no fear of want. (Muslim, Fadail, 57-58)





3. THE YEAR OF ENVOYS (Year 630-631)

Arabs living all over the Arabian Peninsula respected the Meccans very much, because they were the descendants of the Prophet Abraham (pbuh). They were also protecting the Ka'bah and serving the people visiting it.

The capture of the Ka'bah, which was the religious center of the Arabs, by Muslims after the conquest of Mecca and the destruction of the idols in the Ka'bah affected the Arab tribes of the area very much. They realized that nothing could stop the spread of Islam any more. Because Islam was spreading fast all over Arabian Peninsula.

The tribes lived in various parts of Arabia started to send envoy to the Prophet (pbuh) either to express their desire to convert Islam or to inform him that they already converted to

Islam. They wanted to learn the basic principles of Islam. The number of the envoys increased eventually and exceeded 70. Even an envoy came from the Tribe of Naha in Yemen.

Our beloved Prophet (pbuh) personally cared and esteemed those envoys. He treated them in the best way he could. He would talk to them according to their levels and the customs of the visiting tribes and gave them nice presents. He would also send teachers with them to teach the principles of Islam to their people. He would strongly advise to the instructors he sent:

"Facilitate things to people (concerning religious matters), and do not make it hard for them and give them good tidings and do not make them run away (from Islam)." (Bukhari, 'ilm, 11)

4. THE MOST DIFFICULT ONE OF THE JOURNEYS: THE EXPEDITION TO TABUK (Year 630)

Tabuk is the name of a city located right in the middle of the path between Medina and Damascus.

Islam was expanding towards the outside the borders of Arabian Peninsula, and the Emperor of Byzantium was seriously worried about it. They could not defeat the Muslim army at the Battle of Muthah even though they had one hundred thousand men in their army compared to the three thousand men in the Muslim army. The Emperor of Byzantium wanted to conquer the entire Arabian Peninsula before Muslims became too strong to be defeated. To this end, he attracted the Christian Arabs to his side. He encouraged them to treat the Muslim Arabs as enemies. Ghassanids were ready for such an agreement and so they united their forces with Byzantium.

a) Getting Ready for the Battle

The Byzantines spread the news that they were soon going to attack the Muslims. As soon as Allah's Messenger (pbuh) heard the news, he

gave orders to get ready for the battle. Although Muslims would make their preparations secretly in their previous battles, this time everybody knew with whom they were going to fight.

It was the warmest days of the summer. The enemy was strong and there was a long distance to cover. Moreover, there was famine in Medina in that year and Muslims were suffering from food shortages.

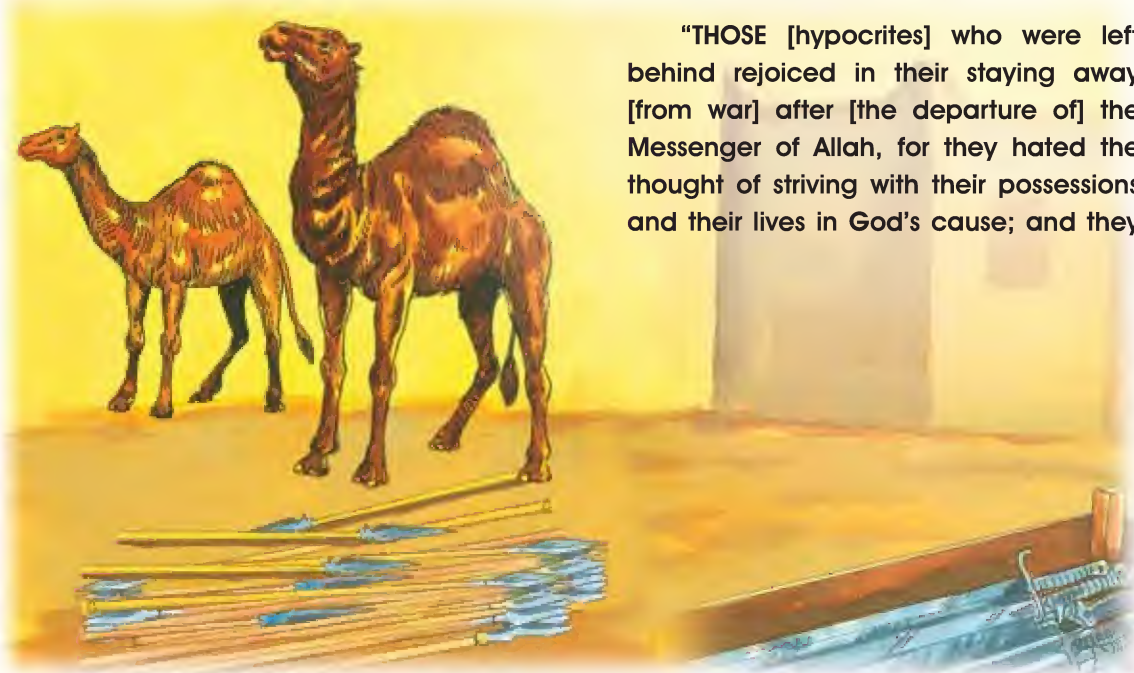
On the other hand, hypocrites were doing everything they could to hurt the Muslims. The leader of the hypocrites Abdullah ibn Ubayy was saying:

— What does Muhammad think? Does he think that Byzantium is a child's toy? I can almost see him and his Companions become captives in the hands of the Byzantines.

Some hypocrites started to say:

— Why would anybody set out to an expedition under such hot weather? You all can die before even arriving your destination. In response to them, the following verse was revealed:

"THOSE [hypocrites] who were left behind rejoiced in their staying away [from war] after [the departure of] the Messenger of Allah, for they hated the thought of striving with their possessions and their lives in God's cause; and they





had [even] said [to the others], "Do not go forth to war in this heat!" Say: "The fire of hell is hotter by far!" Had they but grasped this truth!" (al-Tawbah 9: 81)

Muslim fighters coming from all tribes started to gather in Medina. A big army was formed in a very short time. However, there were some among Muslims who did not want to take the risk to face such a strong enemy and set out to this difficult expedition. However, especially the Prophet's and his Companions' determination and efforts overcame all obstacles.

The number of men in the army reached at thirty thousand ten thousand of whom were cavalry and twelve thousand of whom were riding camels. Many of them, on the other hand, had neither a mount nor weapons. Allah's Messenger (pbuh) asked everybody to make donations to the army.

Everybody started to bring whatever they could afford. Women brought their jewelry. Abu Bakr (r.a.) was the one who donated most. He brought his entire wealth to the Prophet. Umar (r.a.) was also among the most generous Companions. Uthman (r.a.) made the greatest donation in size. He brought fully equipped 300 camels and 1000 gold dinar. Allah's Messenger (pbuh) was so pleased by the donations that he was smiling.

With those donations, the poor Companions who did not have mounts and arms were equipped. However, there still were some

Companions who did not have the necessary equipment for the expedition even though they wanted to join the army. Seven of them came to the Prophet (pbuh) and said:

— O Messenger of Allah! We would like to attend the expedition but we have neither mount nor food or necessary equipment for it. Our Prophet responded their request saying:

— I do not have any camels left to give you, so you are permitted not to join the army. However, they were so willing to attend the expedition that they started to cry. With tearful eyes, they watched those who are getting ready for the journey. Then, the Prophet (pbuh) provided mounts for them and thus they happily joined the expedition.

Allah's Messenger (pbuh) left Ali (r.a.) as his deputy for the Muslims in Medina. However, it was difficult for Ali to stay in Medina when everybody was going to battle. He girded for the battle and set out for the expedition. He caught up the army and sadly came to the Prophet

— Do you want to leave me with the children and women? Allah's Messenger (pbuh) said:

— "O Ali! Will you not be pleased that you will be to me like Haroun (Aaron) to Musa (Moses) (pbuh)? However, there will be no prophet after me. Moses left his brother Aaron in his place as the leader of his people when he was going to Mount Sinai to receive revelation."

What do you think how Ali (r.a.) felt at that moment?

Upon this, Ali (r.a.) realized the gravity of his responsibility by staying behind, understood that he was responsible for everybody remained in Medina and so returned to the city.

When the army left Median and started to travel towards its destination, the hypocrites did everything they could to cause disorder. Some of them said that they could not go to the expedition so returned to Medina together with their leader Abdullah ibn Ubayy. Some of the hypocrites stayed, continued to talk annoyingly, and tried to cause disorder among Muslims. Allah the Almighty described their state as follows:

"Had there been [a prospect of] immediate gain, and an easy journey, they would certainly have followed thee, [O Prophet:] but the distance was too great for them. And yet, [after your return, O believers,] they will swear by God, "Had we been able to do so, we

would certainly have set out with you!" - [and by thus falsely swearing] they will be destroying their own selves: for God knows indeed that they are lying!" (al-Tawbah, 9: 42)

BLOODY EARRINGS

The Companions, who were the prominent students of the Messenger of Allah, never hesitated to sacrifice their lives and everything they had for the sake of Allah and for the sake of Islam. Whenever the Messenger of Allah (pbuh) asked help from them for a religious purpose, they were bringing everything they had and giving them to the Prophet. When they addressed to the Prophet, they used to say "may my father, mother, and my life be sacrificed for you O Messenger of Allah."

During the preparations for the Battle of Tabuk, there occurred a similar competition of generosity and sacrifice. Women were bringing their earrings, bracelets, and necklaces and leaving them in front of the Prophet.

Just then, a girl about the age of ten came to the presence of the Messenger of Allah. She wanted to give to the army going to Tabuk the earrings gifted to her when she was a little girl. She excitedly tried to take the earrings off her ears. However, because the earrings were worn years ago, she could not take them off her ears. With the excitement to be in the presence of the Prophet, she tried to take them off one more time by pulling them. This time she managed to take them off, but her tender ears were bleeding. Her ears were torn. This self-sacrificing little girl placed her most valuable belongings in front of the Messenger of Allah without paying attention to her bleeding ears.

While everybody was watching her with emotional eyes, there was nobody happier than her.



**b) Enemy That were not Encountered
and Going back to Medina**

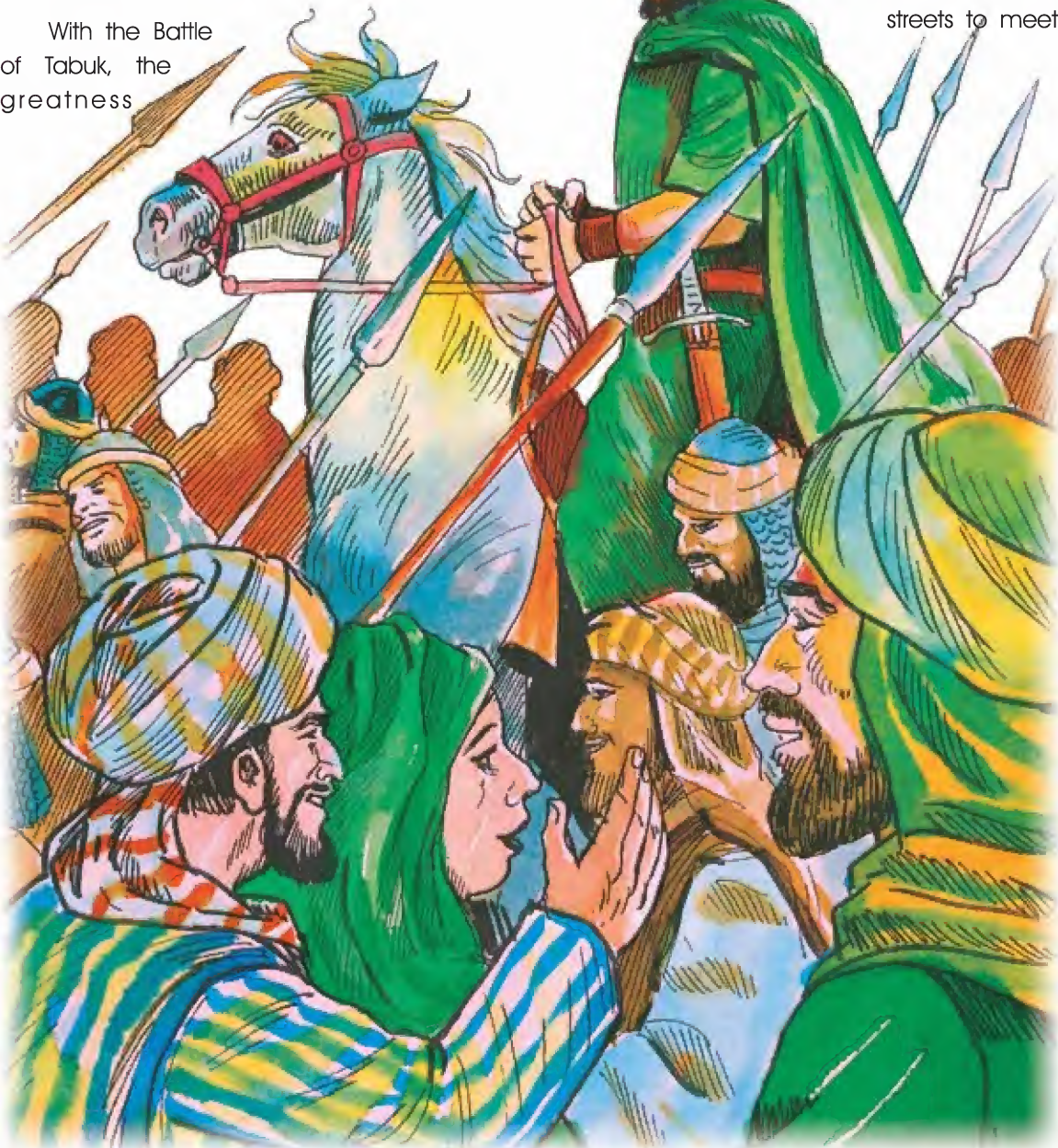
After about a thousand kilometer long and difficult journey, Muslim army finally arrived at Tabuk. However, there were neither Byzantine troops nor enemy soldiers of Christian Arab tribes. Thirty thousand Muslim soldiers had scared the enemy. Neither Byzantium nor Arab tribes had concerns of fighting with the Muslims. However, the magnificent Muslim army was challenging its enemies on its way as if it was saying "here we are. Those who have problem with us can come and meet us."

With the Battle of Tabuk, the greatness

of Islam and the power of Muslims was shown to everybody, the friends and foes. Allah's Messenger (pbuh) did not see any need to go any further. He signed treaties with some small Christian tribes and principalities that accepted to pay tribute to Muslims and be under their protection.

After staying twenty days, Muslim army returned to Medina.

When the news of the return of the army spread in Medina, everybody excitedly went out to streets to meet



them. By reciting poems, they meet the Muslim army with love and longing.

c) Those who stayed behind and did not attend the expedition to Tabuk

As soon as Allah's Messenger entered the city, he directly went to the mosque and performed two cycles of prayer. He expressed his thanks to Allah. He conversed with those who came to visit him in the mosque. He listened to the excuses of those who had not attended

the expedition and asked their forgiveness from Allah.

There were three men who had stayed behind and had not attend the expedition with no valid excuse. Allah's Messenger (pbuh) said to them:

— "You are going to wait until a judgment about you comes from Allah." He did not greet them nor did he respond to their greetings. Other believers boycotted them, neither talk to them, nor returned their salutations for fifty days.

What do you think how those three Companions felt during those fifty days and how they lived?

Those three Companions found this situation very difficult. They were very sad. Every day, they cried, repented, and asked forgiveness from Allah. Finally Allah the Almighty accepted their repentance and revealed the verse about their forgiveness.

Allah's Messenger (pbuh) never gave way to despair and fear in his life despite all the difficulties and misfortunes he experienced throughout his life. Not only his childhood years but also his youth passed in hardships, poverty, and troubles. However, he never hid behind those hardships and became in need of anybody. He worked hard, endured the hardships, was not daunted by them, held on tight to life, and never lost his hope. He always took refuge in and asked help from Allah Who created him.

He finally got married and had children. Being a father who had not experienced a father's love and compassion, he loved his children very much. He named one of his children after his great grandfather Prophet Abraham. He had had another son called Qasim before Ibrahim, but he had not lived very long. He also raised four beautiful daughters. Now, he loved and cared

the little Ibrahim. However, Ibrahim contracted a serious illness when he was eighteen months old. Day by day, his illness got worse and he got closer to death.

The Prophet (pbuh) did not leave his son and prayed Allah for his healing and recovery. However, the life preordained for little Abraham came to end and he passed away. The heart of the Messenger of Allah was torn apart by the new tragedy, and his face mirrored his inner pain. Choking with sorrow, he talked to the body of his son in obedience to the fate of Allah,

"O Ibrahim! We are in deep sorrow because of your death. Were the death not a part of God's fate; did the lifetime bestowed upon you not come to an end; were the truth that the last of us will join the first not certain, we would have mourned you even more than we do now! (Muslim, Fadail, 62-63)

5. MUSLIMS' PILGRIMAGE (Year 631)

The Ka'bah was built in Mecca by the Prophet Abraham and his son Ishmael (peace be upon them). Then, archangel Gabriel (pbuh) came and showed them how to circumambulate the Ka'bah and perform pilgrimage. The Prophet Abraham and his son Ishmael taught the act of pilgrimage to their people.

Many centuries passed. People forgot the faith, pilgrimage, and other acts of worships taught them by the Prophet Abraham and Ishmael. Instead of being a servant to Allah, they made idols and worshipped them. They filled the Ka'bah with those idols. In this way, the correct beliefs of Islam left their places to false and deviant behaviors. So much so that, the idol worshipping Arabs were circumambulating the Ka'bah in nude claiming that it was not permitted to enter the Ka'bah in clothes in which sins had been committed. Their behaviors were deviated so much.

Nine years after the migration, Allah the Almighty commanded the believers to perform pilgrimage in accordance with its correct principles. From that time on, the Ka'bah started to be circumambulated as it was taught by the Prophet Abraham and Ishmael. In that year, Allah's Messenger (pbuh) himself did not go to pilgrimage, but on his behalf sent Abu Bakr together with 300 Muslims to Mecca.

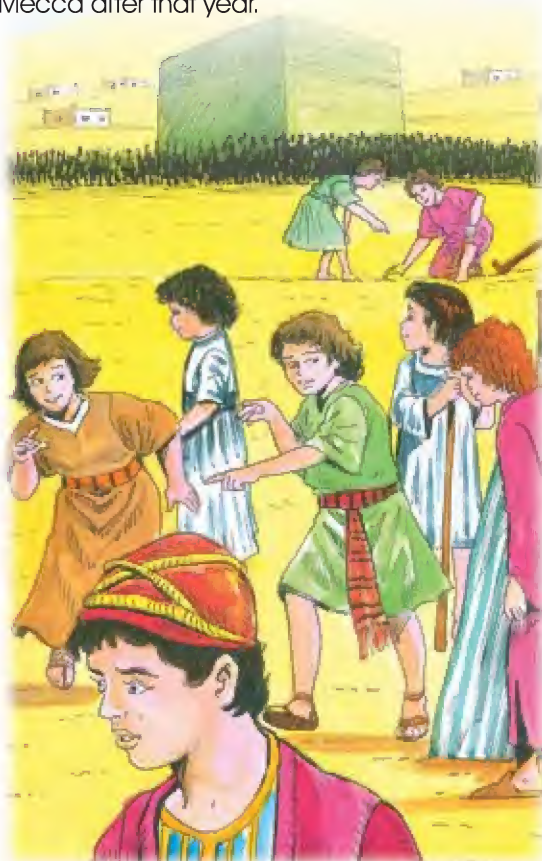
When the pilgrimage procession on its way to Mecca, a revelation came to the Prophet (pbuh). The religious principles that regulate pilgrimage were revealed. After that, the Ka'bah was no longer be an instrument for the false customs of the polytheists and it regained the respect and value it has deserved. Allah's Messenger (pbuh) immediately sent Ali (r.a.) to the procession. Ali (r.a.) caught up the procession and delivered Abu Bakr the Prophet's messages regarding the principles of pilgrimage. In that year, Muslims performed their pilgrimage in accordance with the principles of Islam in the

best way, while polytheists performed their false customs.

Ali (r.a.) fulfilled the command of the Messenger of Allah and delivered a sermon in Mina on the tenth day of Dhu'l Hijjah, or on the day of sacrificial festival. He recited the first verses of chapter al-Tawbah (9) out loud and announced the new rulings:

- Everybody should know that none except Muslims can enter Paradise.
- From that year on, no idol worshippers or non-Muslims will be allowed to enter the Ka'bah.
- No one will be allowed to circumambulate the Ka'bah in nude and all other polytheist customs are abolished.

Soon after the declaration of these new rules, the entire Arabian Peninsula embraced Islam. There was no polytheist remained in Mecca after that year.



6. FAREWELL PILGRIMAGE (Year 632)

This was both the first and the last pilgrimage performed by the Prophet (pbuh) after pilgrimage was declared obligatory upon believers. The reason why it was called "Farewell Pilgrimage" was that the Prophet (pbuh) said his farewells to his Companions during that pilgrimage. Allah's Messenger (pbuh) passed away 81 or 82 days after the Farewell Pilgrimage.

Islam had already spread all over Arabian Peninsula by the year 632. Allah's Messenger announced that he was going to go to Mecca for pilgrimage. Believers who would like to have the honor to perform pilgrimage together with the Messenger of Allah gathered in Medina. The Prophet had his daughter Fatima and his wives with him.

Would you like to perform pilgrimage together with the Messenger of Allah (pbuh)? How would you feel if you were in that situation?

Allah's Messenger performed major ablution (*ghusl*) and stated his intention to perform minor (*umrah*) and major pilgrimage (*hajj*) together. He put on *ihram* clothes. The number of those who gathered in Medina in order to perform pilgrimage together with the Messenger of Allah was close to one hundred thousand people. Together with those who joined the pilgrimage procession on the way and those who live in Mecca, this number reached at one hundred twenty four thousand people. Tens of thousands of people were excitedly chanting takbirs saying "Allahu akbar, Allahu akbar, La ilaha illallahu wallahu akbar, Allahu akbar walillah il-hamd." Then the sounds of "Labbaik allahumma

labbaik, Labbaika la sharika laka labbaik..." reverberated in the skies. A human flood consisting of one hun-



dred twenty four thousand people was following the Messenger of Allah (pbuh).

After ten-day long journey, the Prophet and those who were with him arrived Mecca. They circumambulated the Ka'bah. Performed ritual walk (sa'y) between the Hills of Safa and Marwa. Riding his camel, Allah's Messenger (pbuh) came to the Plain of Arafah around the time of noon.

Towards the end of the day, one hundred twenty four thousand believers gathered around him in order to listen to his speech carefully. They were listening to the Prophet so carefully that as if they had birds on their hands and they were trying not to scare them away. On his camel Quswa, Allah's Messenger (pbuh) delivered his famous "Farewell Sermon" in the middle of the Plain of Arafah. Meanwhile, the following verse was revealed about the completion of the religion "...**Today have I perfected your religious**

law for you, and have bestowed upon you the full measure of My blessings, and chosen for you Islam as a religion..." (Al-Maidah, 5: 3)

The Prophet (pbuh) was delivering his sermon, while some Companions with strong voices were repeating his words in order to let everybody hear his words. Allah's Messenger said in his sermon:

"...O People, lend me an attentive ear, for I know not whether after this year, I shall ever be amongst you again.

O People, just as you regard this month, this day, this city as Sacred, so regard the life and property of every Muslim as a sacred trust.

Remember, one day you will appear before ALLAH and will be held accountable for your deeds. So beware, do not stray from the path of righteousness after I am gone and kill each other. All those who listen to me shall pass on my words to others and those to oth-



ers again; and may the last ones understand my words better than those who listen to me directly.

My Dear Companions! The blood feuds of the Age of Ignorance are abolished, and the first blood feud that I abolish is that of my uncle Rabi'ah bin Al-Harith.

... Dear Believers! I have left behind me two things, the Book of Allah and my example, or my Sunnah and if you adhere to them, you will never go astray.

O Believers! Listen to my words carefully. Your Lord is One, and your father is one: all of you are from Adam, and Adam was created from the earth. An Arab has no superiority over

a non-Arab, nor does a non-Arab has any superiority over an Arab; also a white has no superiority over a black, nor a black has any superiority over a white - except by piety and good action. Know that every Muslim is a brother to every Muslim and that the Muslims constitute one brotherhood.

My Dear Companions! Fear Allah and perform your five daily prayers (Salah), fast during the month of Ramadan, and give from your wealth in Zakat. Perform Hajj if you have the means. Obey your governors. In this way, you may enter your God's Paradise.

O People! Tomorrow on the Day of Judgment, you will be asked about me. What will you say about me in the Hereafter?

How would you respond to the Prophet's question if you were there?



To this question, the Companions replied together:

— You have taught me the religion of Allah. You have fulfilled your task in the best way. We bear witness that you advised us good.

After the Messenger of Allah raised his forefinger towards the sky and then lowered it towards the congregation, he said thrice:

"Be my witness O Allah, Be my witness O Allah, Be my witness O Allah."

Following the Farewell Sermon, Allah's Messenger fulfilled other obligations of the pilgrimage. Believers did everything the Prophet did. Acts of worship continued until the fourth day of sacrificial holiday. Following the Prophet Muhammad (pbuh), tens of thousands of believers performed the Farewell Circumambulation (tawaf al-wada') around the Ka'bah and the ritual walk (sa'y) between the Hills of Safa and Marwa. After the sacrificial festival, the Prophet returned from Mecca to Medina.

7. THE ILLNESS OF THE MESSENGER OF ALLAH AND HIS DEATH

a) I missed my brothers

Allah's Messenger (pbuh) got sick short time after he came back from the Farewell Pilgrimage. One day before his illness, he had visited the cemetery named "Jannat al-Baqi" meaning "Everlasting Paradise." He prayed for the souls of the believers buried in that cemetery. In this way, as if he were saying farewell to those buried there, just as he had done to his living followers in the Farewell Pilgrimage. He said those who were buried in the cemetery:

— O those who are under the ground! May the peace and blessings of Allah be upon you. One day we will join you. He then continued saying:

— How much I desire to see my brothers. How much I missed them. The Companions said:

— Are we not your brothers O Messenger of Allah! The Prophet (pbuh):

— No, you are my companions, my brothers are those who did not see me and yet follow me and believe in me. I will wait for them on Al-Hawdh (a pool in the Paradise).

When the Companions said:

— O Messenger of Allah! In the Hereafter, How will you recognize these people from your community who have yet to come? Whereupon, the Prophet (pbuh) asked:

— If someone has a horse with white signs on the forehead and the feet, can he recognize it among black and gray horses? The Companions replied:

— Yes, of course he can. Upon this the Prophet (pbuh) continued his saying:

— Brothers of mine will come to the Hereafter with shining organs of ablution because of the light that came from their ablutions. And I wait for them beside my Pool of Kawsar.

What does our Prophet's calling us "my brothers" make you think?

After coming back from cemetery visit, Allah's Messenger (pbuh) got sick. He had fever and it made him weak. Our Prophet (pbuh)

sometimes was fainting because of the effects of his illness. He was sprinkling water over his feverish body in order to cool it down a little.



It was during the days of the illness of the Messenger of Allah (pbuh). He wanted to ask forgiveness of his Companions if he had violated their rights in the past. His Companions gathered in the mosque. Allah's Messenger (pbuh) said:

"My Companions!

I am a human being. I might have unknowingly violated your rights. If I had hurt the skin of any one of you, here is my skin. Let him come and take his right! If I had wrongly taken from the property of any one of you, here is my property. Let him come and take his right. O Allah! I am just a human being. If I said something wrong to any believer or hurt him/her, make my wrongdoing a reason for his/her spiritual purification, forgiveness, and spiritual rewards!" (Ahmad, III, 400)

After these words, the Messenger of Allah (pbuh) went back to his room. His illness got worse. On that day, our Prophet (pbuh) called his wife Aisha (r.anha):

Even in that situation, Allah's Messenger (pbuh) was thinking about the state of the poor neighbors and needy people among his followers. He took out the last six gold dinars out of its case. He gave them to his wife Aisha and told her to distribute them among the needy.

Our mother Aisha was tending to the Prophet's illness at the time. She was trying to serve him and fulfill her duties. The Prophet's sickness eventually got worse. He was lying in bed. For a moment he gathered his strength and turned to and asked his wife Aisha:

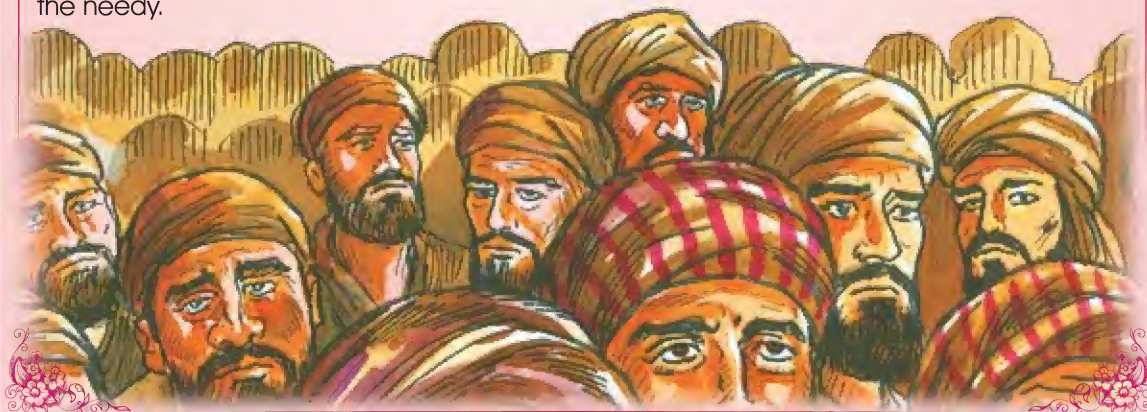
— "What did you do with the dinars? Have you distributed them among the poor?" However, because of her busy tasks, Aisha (r.anha) had forgotten to distribute them. She responded:

— No! By Allah, because of your illness, I could not pay attention to any other task. Allah's Messenger asked her to bring him the money. When she brought the money, he held the dinars in his hand and said:

— Muhammad the Messenger of Allah did not like to die and meet Allah when he had these dinars."

Then he divided all the money among the poor families. Our mother Aisha sent the money to those families. When she told to the Prophet that she fulfilled what he asked from her, Allah's Messenger (pbuh) said:

— "Now I am relieved" and then he went to sleep. (Ibn-i Hanbal, VI, 104)



b) The Prophet's final advices

Five day before his death, the sickness of Allah's Messenger (pbuh) got much worse. In those final days of his life, he gave his final advices to his daughters and wives whenever he gained his consciousness. He said things like "O Fatima the daughter of the Messenger of Allah!" "O my beloved wife Safiyya! Carry out action that would help you gain the pleasure of Allah. If you do not have righteous deeds which can save you, do not depend on that you are my relative. Because I cannot save you from Allah's punishment if you do not fulfill your duties of servitude.



One day when he felt strong enough to talk, he said:

Beware! Beware about prayer. Beware! Treat nicely to those who are under your care and responsibility. Fear from Allah in violating their rights. Do not be negligent in feeding and clothing them! Talk to them nicely and with lenient words.

On that day, Allah's Messenger (pbuh) happily brushed and cleaned his teeth with miswak. He was so happy on that day that he brushed his teeth in such a way that as if he had never brushed his teeth.

c) His final ritual prayer (salat)

It was the time of night prayer on the day before the death of the Prophet (pbuh). The call for prayer had already been recited. Allah's Messenger (pbuh) was sometimes losing his consciousness. He asked to those who were with him whether the night prayer had been performed. He was told that congregation was waiting for him. He washed himself to feel himself better. He tried to stand up but he could not and lost his consciousness again. When he regained his consciousness, he asked again. He washed himself again. However, he was not strong enough so he fainted again. Same thing happened for a third time. He tried but he fainted again. This time when he woke up, he said:

— Tell Abu Bakr to lead the prayer. In other words, the evening prayer of that night was his last prayer that he performed with his Companions. After that incident until the death of the Prophet Muhammad, Abu Bakr led the prayers.

In your opinion what would have happened if the Prophet (pbuh) had not appointed Abu Bakr to lead the prayers?

d) The Meeting with his Lord

The night that the Prophet died, his temperature dropped and he felt relieved a little towards the morning. On Monday morning, he raised the curtain on the door of his room

opening to the mosque. The Companions were standing in rows behind Abu Bakr and performing Dawn Prayer. Allah's Messenger became very happy to see his Companions performing their prayers and watched them for a while.

In your opinion what might the Prophet (pbuh) have thought in that situation?

When the Companions saw that the Prophet (pbuh) was watching them, they got excited. They thought that he was getting well so they became very happy. After that, the Prophet closed the curtain and went back to his room. This was the last time that the Companions saw his blessed face. His face got white. His illness became worse again towards noon. He was frequently losing his consciousness. His beloved daughter was standing right by his side. She was desperately crying and said:

— "Ah! My father's pains." Allah's Messenger (pbuh) had the strength for a moment to console her saying:

— My beloved daughter. Do not be sad! From this day on, your father will not feel any

pain. From time to time, Allah's Messenger (pbuh) was washing his hands and face and praying:

— La ilaha illa Allah. O Allah! Help me to endure the hardship of death. Forgive me. Show mercy upon me. He then raised his hands three times:

— "O Allah! **"Take me to the Most Exalted Friend."** His head was on Aisha's (r.anha) lap. After this last prayer, the Prophet's hand fell down to his side. Aisha (r.anha) caressed the Prophet's blessed head and placed it on to the pillow. His blessed soul flew and met Allah his Most Exalted Friend. It was Monday 8 June 632 (12 of the month of Rabiulawwal)



e) Sorrow covered the universe

Upon hearing the news of the Prophet's death, Muslims started to cry in the mosque. Everybody was in a great surprise. Even Umar (r.a.) was saying:

"Nobody should dare to say that the Prophet died. I will kill whoever says that. He just fainted."

When Abu Bakr heard the news, he got on his mount and came to the mosque. He raised the cover over the Prophet's face. He leaned down, kissed his forehead crying and said:

"By Allah! Allah's Messenger died. We belong to Allah. We are His servants. We will return to Him. Let my mother and father be sacrificed for you! My beloved Prophet! You died and passed the passage of death." Abu Bakr then leaned and kissed the Prophet's forehead. After raising his head, he said again:

"Ah my beloved friend!" He leaned again and kissed the Prophet's forehead and said "Ah my distinguished and precious friend!" he leaned and kissed the Prophet's forehead one more time. He then said:

"Let my mother and father be sacrificed for you, (O Allah's Messenger), you are good in life and in death." After that, he closed the cover over his face and went out.

Meanwhile Umar (r.a.) was shouting people saying "nobody should dare to say that the Prophet died. I will kill whoever says that." Abu Bakr ascended to the pulpit. People gathered around him. After praising and glorifying Allah the Exalted, Abu Bakr (r.a.) said:

"No doubt! Whoever worshipped Muhammad, then Muhammad is dead, but whoever worshipped Allah, then Allah is Alive and shall never die." He then recited the following Statement of Allah: **"Muhammad is no more than a Messenger; and indeed many Messengers have passed away, before him, If he dies or is killed, will you then turn back on your heels? And he who turns back on his heels, not the least Harm will he do to Allah and Allah will give reward to those who are grateful."** (Al-i Imran, 3: 144)

"Yet, verily, thou art bound to die, [O Muhammad,] and, verily, they, too, are bound to die." (al-Zumar, 39: 30)

In your opinion, how did Abu Bakr's (r.a.) approach affect the Companions?

The Companions were in such a great shock that they were feeling like they had never heard above-mentioned verses. When they heard the verses recited by Abu Bakr, they contemplated about those verses and came back to their senses.

After listening to Abu Bakr, excitement of the Companions calmed down. After that, they elected Abu Bakr as the leader of the believers and the caliph of the Prophet (pbuh).

Like every other human being, the Messenger of Allah was going to die on some

day. Of course, the One who sent him to this world was going to take him back. Allah the Almighty had taken back His beloved, His best servant and last messenger from the earth. After that time on, Allah's Messenger (pbuh) has started to live in the hearts of those who love him and will live until the end of time.

May Allah bestow us the opportunity to be with him in the hereafter. May Allah bestow us the chance to drink from his hand out of the pool of Kawthar in the Hereafter. Amin!

QUESTIONS

How well have i Learned?

1. Why and how did the polytheist violated the treaty of Hdaybiya?
.....
.....
2. What kind of precautions did the Prophet (pbuh) take not to shed blood while entering Meca?
.....
.....
3. Which verses was the Prophet reciting when he was pulling down and breaking the idols found in the Ka'bah?
.....
.....
4. According to the verse found in chapter al-Mumtahina (60), about which matters did the Prophet (pbuh) take pledge of allegiance from the Muslim women? How did this event of taking allegiance take place?
.....
.....
5. How was the captives and the war booty attained after the Battle of Hunayn distributed?
.....
.....
6. Especially about which matter did the Prophet give advice to his Companions who were appointed as instructors to teach Islam to the neighboring tribes?
.....
.....
7. What were the reasons of calling the Battle of Tabuk as "ghazwat al-Usra meaning the Battle of Hardships"?
.....
.....

8. How did the hypocrites act when going to the expedition to Tabuk?

.....

.....

9. How does the Qur'an respond to the hypocrites who said "don't go to expedition in this hot weather" to those who were going to the Battle of Tabuk?

.....

.....

10. To which issues does the Prophet point out in his Farewell Sermon?

.....

.....

11. To which issues does the Prophet attract attention in his advices that he gave in his final days?

.....

.....

12. State the Prophet's date of death according to both common calendar and hijrah calendar.

.....

.....



Let's Test Ourselves

1. **What did the Messenger of Allah (pbuh) offer first to Meccan polytheists who supported the Tribe of Banu Bakr which attacked the tribe of Khuza'a?**
 - A) To pay the blood money of the murdered members of the tribe of Khuza'a
 - B) To apologize from the Muslims
 - C) To promise not to kill anybody from that time on
 - D) To give prisoners as many as the number of murdered members of the tribe of Khuza'a.
2. **Which principle did the Prophet follow before the conquest of Mecca?**
 - A) Consultation
 - B) Strong preparation
 - C) Secrecy
 - D) Bravery
3. **Which one of the following is one of the leaders who became a Muslim during the conquest of Mecca?**
 - A) Abu Lahab
 - B) Abu Jahil
 - C) Harith ibn Hisham
 - D) Abu Sufyan
4. **The Prophet's entering to Mecca in a position his head down on his camel does not show which of the following options?**
 - A) His state of thankfulness to Allah
 - B) His humbleness
 - C) His sadness
 - D) His recognition of the victory as a blessing of Allah
5. **When the Prophet was forgiving Meccans, which prophet did he give as an example for his action?**
 - A) Yunus' (pbuh) forgiveness to his tribe
 - B) Yusuf's (pbuh) forgiveness to his brothers
 - C) Abraham's (pbuh) forgiveness to his father
 - D) Salih's (pbuh) forgiveness to his tribe
6. **Which one of the below mentioned battles is the one in which the Muslims first had problems because of their pride but then realized their mistake and won a victory?**
 - A) The Battle of Mutha
 - B) The Expedition to Tabuk
 - C) The Battle of Hunayn
 - D) The Battle of Uhud

7. In which option are the names of the Prophet's foster mother and her tribe given correctly?

- A) Aminah / Ibn Hashim
- B) Fatima / Ibn Tamim
- C) Halima / Ibn Sa'd
- D) Halima / Ibn Saqif

8. What is the name of the year after the conquest of Mecca in which neighboring tribes sent many commissions to declare their conversion to Islam and to learn them the principles of Islam?

- A) The year of Victory
- B) The year of happiness
- C) The year of Envoys
- D) The year of commissions

9. In which chapter of the Qur'an is the expedition to Tabuk narrated?

- A) Chapter al-Maida
- B) Chapter al-An'am
- C) Chapter al-Waqia
- D) Chapter al-Tawbah

10. When the army was going to the expedition to Tabuk, which Companion did the Prophet leave as his deputy in Medina?

- A) Zayd
- B) Sa'd
- C) Ali
- D) Umar

11. What happened to three Companions who did not attend to the expedition to Tabuk without a valid excuse?

- A) Muslims did not talk to them and responded their salutations until the end of their lives.
- B) A while later, Allah the Almighty accepted their sincere repentance.
- C) They managed to convince the Prophet with false excuses.
- D) A while later everything was forgotten and they returned to their normal lives.

12. Who did the Prophet appoint as the leader of the pilgrimage procession that went to pilgrimage in the ninth year of hijrah?

- A) Umar
- B) Ali
- C) Abu Bakr
- D) Mus'ab

13. Where did our beloved Prophet deliver his farewell Sermon?

- A) In Mina
- B) In the Kab'ah
- C) In Muzdalifah
- D) On the Plain of Arafat

14. How will the Prophet (pbuh) recognize his followers on Judgment day?

- A) Believers will come to the Hereafter with shining organs of ablution.
- B) Allah's Messenger (pbuh) will be informed about who is a believer and who is not.
- C) Believers will introduce themselves to the Prophet.
- D) Believers will wear a attire showing them that they are from the community of the Prophet Muhammad.

15. Which one of the following was one of the final advices of the Prophet (pbuh) that he gave before he passed away?

- A) "Give the zakat in full"
- B) "Pay attention to ritual prayer (salat)"
- C) "Do not ever lie"
- D) "Perform voluntary fasting frequently"

16. In which lunar month was the Prophet born and did he die?

- A) Muharram
- B) Rabiulawwal
- C) Rajab
- D) Ramadan

17. Which ones of the following describe the Messenger of Allah (pbuh)?

- I. He is the most honorable men in universe.
- II. He is the most merciful of human beings.
- III. He has been sent only to Muslims.
- IV. He is the one whom Allah the Almighty loved most
- V. Obedience to him means obedience to Allah.
- VI. He is the only real prophet.

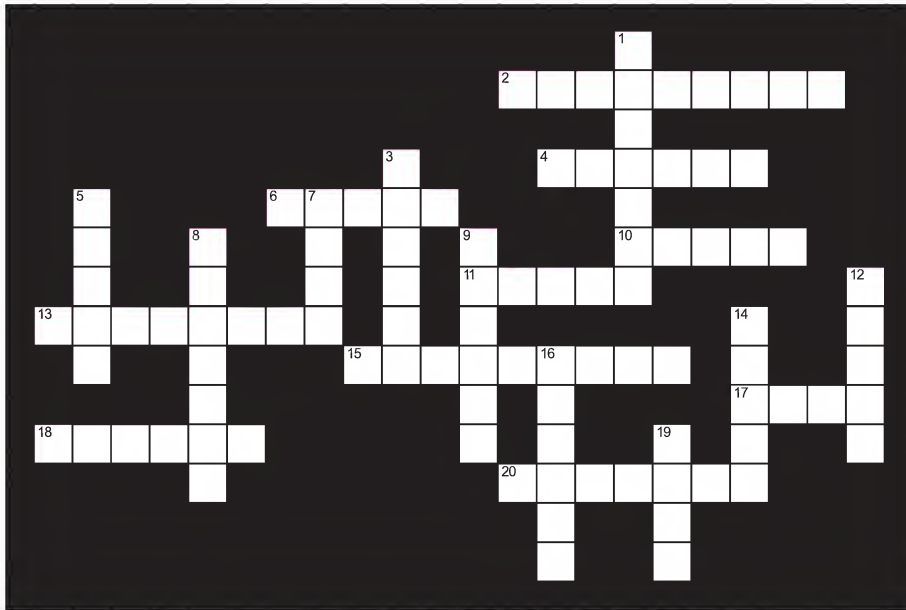
A) I, II, IV and VI

B) I, II, III and V

C) I and III, VI

D) I, II, IV, V

Crossword Puzzle



Across

2. Those who pretend to be a Muslim although they are not in reality.
4. The term used for the military expeditions to which the Prophet himself attended
6. The name of the Prophet's wife in whose room he passed away.
10. The term used for the act of worship performed by circumambulating around the Kabah.
11. The gold, silver, jewelry and other valuables attained by the victor at the end of a war.
13. The Prophet's speech that he delivered in the plain of Arafat while performing the pilgrimage: Sermon.
15. "The truth has now come [to light], and has withered away" (al-Isra, 17: 81)
17. The name of the cemetery in Medina which means "the Everlasting Paradise" Jannat ul-.....
18. The name of the wood with which the Prophet brushed his teeth.
20. The Arabic phrase meaning "Here we are at your service".

Down

1. An ethical term used for not forgetting a goodness.
3. The tribe which was in cooperation with Muslims
5. The name of the Companion who served as the first muezzin of the Prophet
7. The objects that some people worship and believe but do not give them any benefit.
8. The name of the pool from which the Prophet offer water to the believers on the Judgment Day
9. The tribe of the Prophet's foster mother
12. The name of the tribe that was honored by Islam in the next year as a result of the Prophet's invocation for them.
14. The difficult expedition organized against the possible threats of Byzantine attack over Medinan Muslims.
16. The name of the Battle fought against the tribe of Hawazin after the conquest of Mecca.
19. One of the hills between which the ritual walking (sa'y) is performed.



THE MANNERS THAT MAKE ONE A GOOD MUSLIM:



ADAB



❁ *Let's Put The Lamp Off*

❁ *Manners Of Hosting Guests And
Visiting Others*

❁ *The Manners Of Travelling*

❁ *An Exemplary Journey*

❁ *Loving The Youngsters*

❁ *I Was Sold Cheap!*

❁ *The Manners Of Friday*





LET'S PUT THE LAMP OFF

Our beloved Prophet (peace be upon him) was the most generous and self-sacrificing of all people. He would offer everything he had to other people and never become afraid of getting poor. Sometimes the Prophet (pbuh), however, could not find anything to give. In fact one night a man came and said to the Prophet:

— I am hungry.

Upon this, Allah's Messenger sent a message to his wife and asked her to prepare something to eat. It was however a time of famine and they had nothing at home left to eat.

The respectful wife of Allah's Messenger sent a message back to the Prophet:

— I swear to Allah we have nothing left in our house other than some water.

Allah's Messenger (pbuh) would never return anybody who was in hardship empty-handed. It was one of his best manners to offer the best of food to his guests and to share whatever he had with the people in need. This time however he had nothing to give. Our beloved Prophet turned to his companions with him:

— "who would like to take this man to his home as a guest?"

One of the Muslims of Medina said:

— "I can host him O Messenger of Allah!" and took the poor man to his home. When they arrived at home, he told to his wife meeting them at the door:

— "this man is going to be our guest tonight. Do we have anything at home to eat?" and his wife replied:

— "we have little food just enough for our children!"

The companion said:

— "Then keep the children a little bit busy. Let them sleep if they ask for supper. When our guest enters the room, I will find an excuse and put the lamp off. Then we will pretend to be eating. Our Lord asks us to spend and make sacrifices from the things that we hold dear. This is a test by which we can demonstrate how good believers we are, because Allah the Almighty knows our situation and is aware of every good deed we do.

Then companion's wife prepared the meal. The hospitable companion found an excuse, put the lamp off as he had agreed with

his wife before, and the joined the dinner. They pretended to be eating with their guest in order to make the little amount of food satisfy his hunger. But the companion together with his wife and children went to bed hungry.

The next morning the companion bade farewell to his guest and went to the Prophet (pbuh). When the Prophet (pbuh) saw the companion, he smiled and said:

— "Allah the Almighty became pleased and contented with the generosity and self-sacrifice that you demonstrated tonight!" (Bukhari, Manaqil al-Ansar, 10). (According to some reports this companion and his wife were Ali and his wife Fatima (may Allah be pleased with them.)

Then our Prophet (pbuh) recited the following verse:

"And they give food out of love for Him to the poor and the orphan and the captive: We only feed you for Allah's sake; we desire from you neither reward nor thanks. Surely we fear from our Lord a stern, distressful day. Therefore Allah win guard them from the evil of that day and cause them to meet with ease and happiness." (al-Insan, 76: 8–11)

IF WE WANT OUR LORD AND HIS MESSENGER TO BE PLEASED WITH US, WE SHOULD TREAT OUR GUESTS AND OFFER THEM FROM THE BEST WE HAVE LIKE THIS GENEROUS COMPANION DID.

MANNERS OF HOSTING GUESTS AND VISITING OTHERS

Guest comes from Allah

According to our religion guests are treated like a trust coming from Allah. They are valued and esteemed. And we do everything to make them comfortable. We offer them our best food and host them in the nicest part of our houses. We treat them with utmost care, mercy, compassion, generosity, and sensitivity.

How do we host our guests?

- ✿ We meet our guests at the door with a smiling face and say them "welcome."
- ✿ We offer them from the best part of our food and drinks.
- ✿ We do not raise our voice and shout at someone from our family in front of our guests.
- ✿ We do not secretly talk to one of our family members in front of our guests.
- ✿ We do our best not to bore our guests by talking all over them.
- ✿ By saying goodbye we see our guests off at the door of our house where we welcomed them when they first came to our house.



Our Prophet (peace be upon him) said that:

- When Allah wishes the goodness of one of His servants, He sends him a gift. This gift is a guest. The guest brings his blessings with him, but Allah forgives the sins of the household members because of the nice treatment and respect that they have shown to their guest. Anybody who believes in Allah and the Last Day should entertain his guest generously.
(Sahih al-Bukhari)

**LET'S SEE WHAT KIND OF BLESSING WILL BE
READY FOR US IN THE GIFT BOX COMING
FROM ALLAH ON THE DAY OF JUDGMENT!**

**To what do we pay attention
when we go to visit someone?**

- ✿ We do not go to visit someone during the hours of the day reserved for sleeping, having meals, and resting (early in the morning, resting hours in the afternoon, and late at night).
- ✿ We wear clean and nice clothes for our visit.
- ✿ When we arrive at the door, we should knock it for once or twice; when we hear the voice saying "who is there?" we should respond by saying our name, e.g. "I am Ahmad" and enter the house and greet the household members after the landlord gives us his permission to enter.
- ✿ We should meet our guests with a smiling face and talk to them nicely.
- ✿ We should take a gift, even if it is something small, with us to the person we visit and should not go empty handed.
- ✿ We should respectfully accept and eat and should not belittle the food and drink offered to us by the landlord.
- ✿ We should not be curious about the things and people in the other rooms of the house and should not go and peek in them.
- ✿ We should not stay long in the house we are visiting; we should not make visits too often to bore the landlord, because our beloved Prophet (peace be



Jabir (may Allah be pleased with him) narrated one of his memories as follows:

I came to the Prophet in order to consult him regarding my father's debt. When I knocked on the door, he asked, "I"

- "Who is that?" I replied:

- He said, "I, I?"

- He repeated it as if he disliked it. (Bukhari, Istidhan, 17: Muslim, Adab, 39)

**LET'S JABIR (R.A.)'S WORDS BE
A WARNING FOR ALL OF US!**



upon him) said to Abu Huraira who had too frequently visited him:

— O Aba Huraira! O Aba Huraira! Come every other day so that your love can be stronger.

❁ If we visit the old and sick people, there is no problem if we increase the number of our visits to them.

❁ We should say goodbye and thank to the host before we leave.

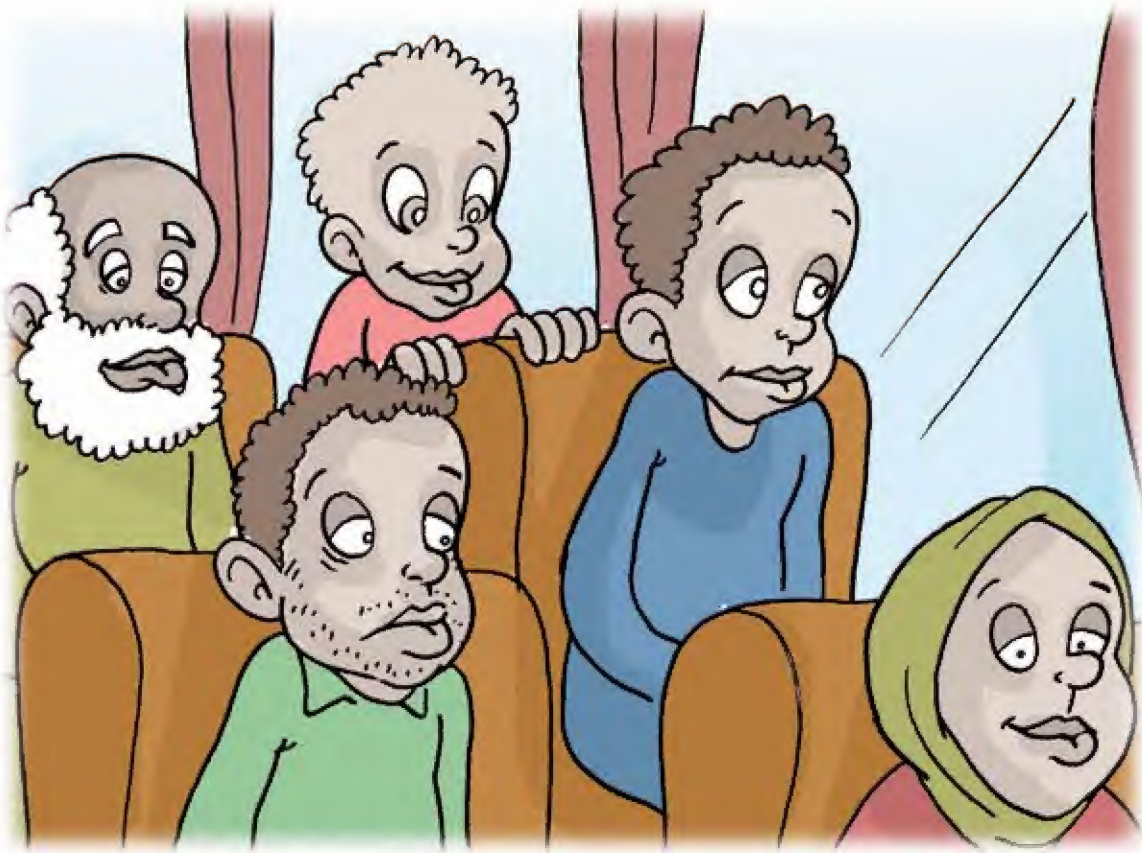
Luqman Hakim's beautiful advice to his son:

My Dear Son!

- Watch your heart during prayer in the presence of your Lord,
- Watch your tongue when you are with people,
- Watch your hand when you are eating,
- Watch your eye when you are visiting someone!

WE ARE ALL SPIRITUAL CHILDREN OF LUQMAN HAKIM!





THE MANNERS OF TRAVELLING

Believer's travel is profitable business.

Believer's travel is similar to merchant marketing merchandise. Just like a travelling salesperson commercializes his product to his clients in every place he goes, a believer always aims to earn spiritual rewards by doing good deeds and giving charity. His only object is and will always be to gain the pleasure of Allah the Almighty in every place he has been before and he travels in the future.

For example we, as Muslims, put our trust in Allah and pray Him during our journeys and thus earn spiritual rewards. We shorten our ritual prayers and benefit from the facilities which we are allowed to use during our journey, but we

still earn spiritual rewards. We visit the tombs of Muslim scholars and the friends of Allah, contemplate about their good deeds, life and death, and thus earn spiritual rewards. If there is any scholar, or relatives, or friends living in the cities we stop by, we visit them for the sake of Allah and thus earn spiritual rewards. We observe and take lessons from the memories of the earlier nations that lived in the places we visit. We watch the scenery during our journey and think about greatness of the power and the art of our Lord and make spiritual profit.

The students who travel to learn Islam from the Muslim scholars collect rewards for every step they take and enrich their spiritual world. Even a tradesman who travels just to sell goods and make profit with the intention to spend part of his earnings for the sake of Allah will have done a praiseworthy deed.

To what we pay attention during our journeys?

Allah the Almighty says that:

"...Say: Travel in the earth and see how He makes the first creation, then Allah creates the latter creation; surely Allah has power over all things." (al-Ankabut, 29: 20)

"...Say: Travel in the land, then see what was the end of the rejecters." (al-An'am, 6: 11)

- ✿ We travel with good intentions so that our journey turns into an act of worship.
- ✿ If it is possible we set out for our journey on Thursday as our Prophet (pbuh) used to do. Mondays and Saturdays can also be chosen.
- ✿ Before we set out for a journey, we learn from the books of Islamic law how to perform our acts of worship (for instance ritual prayers, fasting, or wiping over the socks while performing ablution etc.) during a journey.
- ✿ In order to get the most out of our journey and our time, we set out for a journey early in the morning, for our beloved Prophet (pbuh) prayed saying that **"O Allah, bless my people in their early mornings!"** (Abu Dawud, Jihad, 78)
- ✿ We do not go out for a journey alone and at night as much as possible. Instead we would prefer travelling with some company.



Our beloved Prophet – peace be upon him – used to recite the following verse from the Holy Qur'an when he was getting on his ride for the journey:

بِسْمِ اللَّهِ مَجْرِيهَا وَمُزْسِيهَا إِنَّ رَبِّي لَعَفُورٌ رَحِيمٌ

"...in the Name of Allah will be its moving course and its resting (of this animal I am riding). Surely, my Lord is Off-Forgiving, Most Merciful." (Hud, 11: 41)

After he settled on his ride, he would say "Allahu Akbar" three times and then recite the following verses:

سُبْحَانَ الَّذِي سَخَّرَ لَنَا هَذَا وَمَا كُنَّا لَهُ مُقْرِنِينَ.
وَإِنَّا إِلَىٰ رَبِّنَا لَمُنْقَلِبُونَ

"And Who has created all the pairs and has appointed for you ships and cattle on which you ride, that you may be seated on their backs and then remember your Lord's blessing when you are seated on them, and say, 'Glory be to Him, who has subjected this to us, and we ourselves were not equal to it;'" (al-Zuhruf, 13: 12-13.)

HAVE YOU MEMORIZED THESE BEAUTIFUL PRAYERS OF OUR BELOVED PROPHET?



- ✿ Upon our Prophet's advice, if we are travelling along with at least two other people, we choose one of us as our leader to obey his rules.

- ❁ During long journeys, we choose the safest place if we need camping at night.
- ❁ We do not make unnecessary stops and hang around.
- ❁ Because our Prophet (pbuh) counted "the invocation of a traveler" among the prayers which will not be refused by Allah the Almighty, we say as many prayers as possible for our family, relatives, friends, and for the entire nation of believers during our journey.
- ❁ We stop and help those who are experiencing troubles and cannot continue their journey for some reason so that they can continue to travel.
- ❁ If we have enough space in our vehicle, we offer a ride to our brothers and sisters in Islam whom we come across on our way and who do not have a vehicle.
- ❁ If one of our travel mates gets sick or tired, we wait for him/her and help him/her to get the necessary medical attention.
- ❁ We chat with our friends travelling with us whenever we get a chance. And we also help the elderly travelers when it is needed (such as to carry their luggage, and to hold their hands etc.)
- ❁ We treat our travel mates with patience, compassion, and generosity. We do not tell them such things which may upset them. We especially stay away from actions which may lead to arguments.
- ❁ We do not make bothersome noises and avoid disturbing behavior especially when we travel with a group of people.
- ❁ In public transportation vehicles, we give our seat to senior citizens, the old, the sick, the pregnant women, and to those who are very tired in order to make them comfortable.
- ❁ When we travel in public transportation vehicles, we do not eat or carry foods and drinks which may disturb others with their smell.
- ❁ When we come back from our journey, we bring gifts to our family, friends, and to our respected teachers even if it is something small and cheap. Because this was our beloved Prophet (pbuh)'s custom.
- ❁ When returning from long journeys, we thank Allah the Almighty for bestowing us a healthy trip and allowing us come back to our home and family safe and sound by performing a two-cycle prayer of gratitude.



AN EXEMPLARY JOURNEY

Full moon reflected on the desert sand and the night opened its gates to its sacred travelers with all its desolateness and tranquility. The companions were resting after a long and tiring journey under the burning desert sun. Then the caravan's watchman returned and brought back the Prophet's commands.

Our beloved Prophet (pbuh) gave the following commands:

- Allow your camels and horses to graze when you travel through places with abundant grass,
- Ride your camels fast in order to keep their strength and to arrive the destination as soon as possible when you travel through arid and infertile places, (Muslim, Imarat, 178)
- When you intend to encamp at night, keep away from the road and set up your camp on the roadside,
- Unload your mounts and let them rest,
- Allah the Almighty loves leniency and understanding so treat your animals leniently.

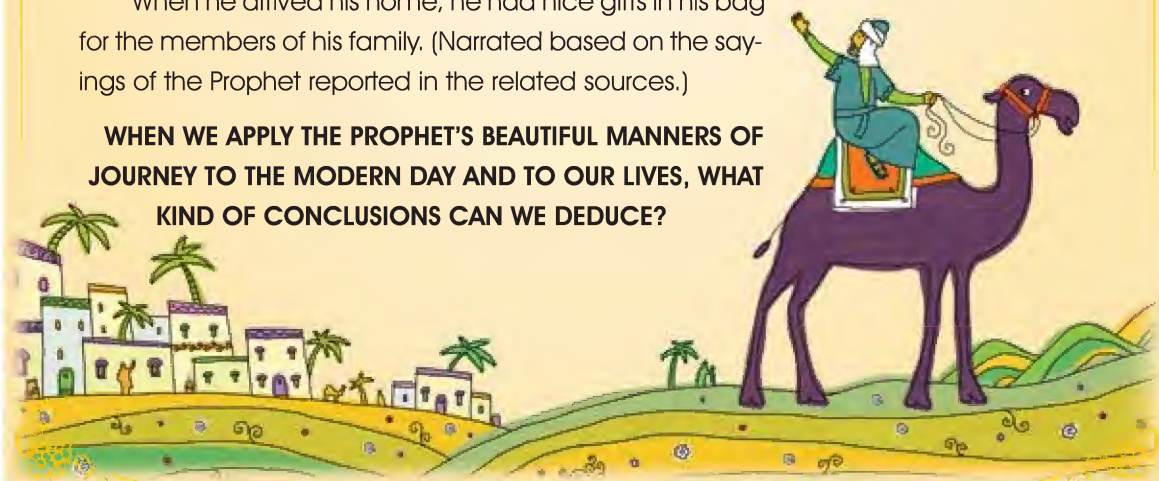
That night the companions rested in accordance with the Prophet's orders. The following day they camped at some place on their way. They scattered and each one of them encamped in different glens and valleys. So the Messenger of Allah (peace be upon him) said:

"Your scattering in these glens and wadis is only of the devil." They afterwards kept close together when they encamped and never scattered. (Abu Dawud, Jihad, 97)

In that journey our beloved Prophet waited until morning and then returned to Medina. As soon as he entered the city, the first thing he did was to go to the mosque and perform a two-cycle prayer. He thanked his Lord. (Bukhari, Maghazi, 79)

When he arrived his home, he had nice gifts in his bag for the members of his family. (Narrated based on the sayings of the Prophet reported in the related sources.)

WHEN WE APPLY THE PROPHET'S BEAUTIFUL MANNERS OF JOURNEY TO THE MODERN DAY AND TO OUR LIVES, WHAT KIND OF CONCLUSIONS CAN WE DEDUCE?



LOVING THE YOUNGSTERS

Small things are Lovable!

A flower flourishing in the wilderness gives us happiness. When we see a kitten or a puppy, we want to pet it. Everybody likes to see, smell, and caress a newborn baby, because Small things are lovable! They deserve to be treated with patience, understanding, and tolerance.

How do we show our love to the children?

- ✿ We always treat our children with compassion and mercy.
- ✿ We take their mistakes kindly, and treat them with forgiveness.
- ✿ We include them into our plays and entertainment as much as possible and join their plays.
- ✿ We share our clothes and toys with them and give them gifts.
- ✿ We kindly teach them the good and right manners by talking to them nicely. We become a role model for them to follow by our actions and behavior.
- ✿ We encourage them to perform the acts of worship and perform our ritual prayers with them.
- ✿ We assist them in their classes and other educational activities.
- ✿ We immediately run for their help whenever they need.



Our beloved Prophet (peace and blessings be upon him) loved the little children very much. Whenever he saw a child, his face would be covered with happiness and joy. When he saw a baby, he would embrace, caress, and kiss him/her. When he saw kids playing on the street, he would go to them, salute them and then join their play. Sometimes he would make jokes to them and sometimes he would give them presents.

Abdullah b. Abbas – may Allah be pleased with them - narrated:

— I was still a child. Whenever I saw Allah's Messenger performing prayer, I would go next to him and perform my prayer next to him, whereas I did not know how to perform prayer at the time. One night I stayed overnight in the house of my aunt Maimuna bint Al-Harith (the wife of the Prophet (pbuh)). That night Allah's Messenger was staying there. We performed the night prayer together in congregation. Then the Prophet (pbuh) slept for a while, and then got up at night. My aunt was also awake. They thought that I was sleeping, but I heard everything they talked. Allah's Messenger looked at me and said:

— "The boy had slept." I smiled and said:

— I am getting up. Then I got up and performed ablution just like they did. I stood up by his left side but he made me stand to his right. My aunt was praying behind us. We performed our prayer together. I would never forget that prayer and the excitement and joy I felt from it.

(Bukhari, IIm, 41)

I WAS SOLD CHEAP!

Mahmud b. Rabi met with the Messenger of Allah when he was a small child. Mahmud relates one of his memories as follows:

One day we were playing with our friends in the streets of Medina... Then we saw that the Prophet (pbuh) was coming towards us...

We immediately made a circle around him. The Prophet of Mercy was happily looking at us with compassion and mercy. Encouraged by his endless tolerance, we said to him:

— O Messenger of Allah! We captured you. From now on you become our slave...

He became very happy and joined our play saying:

— Alas! You captured me as your slave, so what are you going to do to me now? When we said:

— We can let you free with only one condition. He asked:

— I will do whatever you want. Tell me what do I need to do? We said:

— We will let you go if you give us a ransom. He said:

— But I do not have much money on me. We then told him:

— Give us whatever you have. It is okay for us.

Allah's Messenger (pbuh) sent Bilal (may Allah be pleased with him) to his home to bring some date fruits from his home. When we got the dates, we let the Messenger of Allah free. He smiled and left pretending to be sad saying:

— Just like my brother Joseph who had been sold for a trifle amount of money at the slave market, I was sold cheap.





THE MANNERS OF FRIDAY

Friday is very valuable.

Allah the Almighty loves His servants very much. He wants them to enter Paradise. This is why He bestows upon us from His endless treasures and offers us many opportunities. In order to forgive the people's knowingly or unknowingly committed mistakes and sins, He informs us about special days and nights. He also bestows great rewards for little deeds performed at such

special times. Friday is one of those special times.

Allah's Messenger (peace and blessings be upon him) said:

"... The sun does not rise nor set, upon a day that is more virtuous than it. In it, there is an hour in which no believing worshipper makes a supplication to Allah for good, except that Allah answers it for him, and he does not seek Allah's aid for something, except that He aids him in it."
(Tirmidhi, Tafsir, Buruj, {3336}).

One should start to get ready for Friday in the night before.

Our beloved Prophet (peace and blessings be upon him) would begin to get ready for Friday in the night before. He would take a nice bath lustration. In the Friday morning he would put on his nicest clothes. He would wear some nice perfume and comb his hair. He would get a haircut and clip his finger nails if he needed. He would always remember Allah the Almighty with both his tongue and heart. Friday was special and valuable day for him. On his way to the mosque, every place that he passed by would smell like roses. He showed us how to spend Fridays through his personal application:

One should willingly go to Friday prayer and rush to go it.

Our Almighty Lord states in the Qur'an:

"O you who believe! When the call is made for prayer on Friday, then hasten to the remembrance of Allah and leave off trading; that is better for you, if you know." (al-Jumu'a, 62: 9)

Allah's Messenger (peace be upon him) informs us that whoever goes to Friday prayer earlier will get the most spiritual rewards:

"When it is Friday, the angels stand at every door of the mosque and record the people in the order of their arrival, and when the Imam sits (on the pulpit for delivering the sermon) they fold up their sheets (manuscripts of the Qur'an) and listen to the mention (of Allah). And he who comes early is like one who offers a she-camel as a sacrifice, the next like one who offers a cow, the next a ram, the next a hen, the next an egg." (Muslim, Jumu'a 24, (850)).

On Friday one should invoke blessings upon the Messenger of Allah as many times as possible.

Our Prophet (peace be upon him) informed:

— Among the most excellent of your days is Friday; on it Adam was created, on it he died, on it the last trumpet will be blown, and on it the shout will be made, so invoke more blessings on me that day, for your blessings will be submitted to me.

The people asked:

O Messenger of Allah! How can it be that our blessings will be submitted to you after you die and your body is decayed?

He replied: Allah, the Exalted, has prohibited the earth from consuming the bodies of Prophets."

— If any one of you greets me, Allah returns my soul to me and I respond to the greeting." (Abu Dawud, Salat, 201. Abu Dawud, Ma-na-sik, 96)

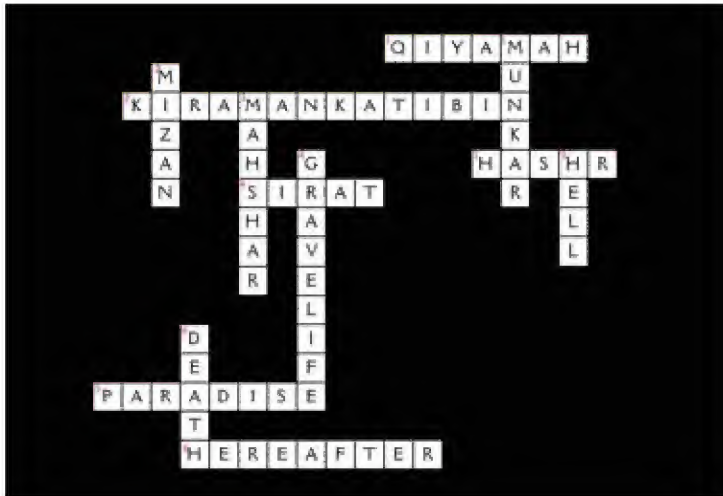
We should also excitedly and respectfully invoke blessings upon our beloved Prophet so that the Messenger of Allah (peace be upon him) personally responds to our prayers and invocations.



ANSWER KEY

OUR REAL LIFE: FAITH IN THE HEREAFTER

Let's solve a crossword puzzle (Pg. 51)



Find the Correct Match (Pg. 52)

1	The beauties of this world	5	if fish does not appreciate it, Creator certainly knows it.
2	People who do not appreciate the value of their limited time in this world	8	do not hesitate to commit sins.
3	Death does not mean end of existence	6	and leads us to earn our livings from the permissible ways.
4	Receiving the book of deeds from right is good news,	1	have been entrusted to us for a certain period of time.
5	Do a good deed and throw it into the sea	7	and justice settle in our society.
6	Believing in the Hereafter keeps us away from forbidden things	2	will surely regret after death.
7	Believing in the Hereafter helps the ideas of righteousness	3	but beginning of a new existence.
8	Those who forget death and deny questioning after death	4	whereas receiving it from left or behind is the precursor of the punishments.

Let's Test Ourselves (Pg. 52)

1- D 2- B 3- D 4- C 5- A 6- B

Let's fill in the blanks with the given words (Pg. 53)

- Life / may try
- Soul / to Us
- Dry bones / Who created them
- The mercy / the faults
- Knowledge / who prays for

DIVINE PROGRAM: PREDESTINATION

Let's solve a crossword puzzle (Pg. 85)



Find the Correct Match (Pg. 86)

1	Faith in predestination saves us	7	that we have the power to choose.
2	Allah tests us sometimes with happiness and sometimes with sorrow;	8	according to the measures ordained for them
3	Muslims believe that everything taking place in this universe	1	from pointless fears and concerns about future.
4	Nobody has ever eaten something	6	that there is a Divine wisdom behind all incidents taking place in this universe.
5	The best earning is the one	3	happens with Allah's will and permission.
6	Faith in predestination helps us to realize	2	because this world is a testing place.
7	We are responsible from the actions	4	better than the one from his earnings of his manual work.
8	All living beings continue their lives	5	that one earns by his own hands

Let's Test Ourselves (Pg. 86)

1- D 2- B 3- C 4- D 5- D 6- C

Let's fill in the blanks with the given words (Pg. 87)

1. Created / a measure
2. A duty / its ability
3. Calamity / our return
4. Good for you / bad for you
5. A Muslim / expiates

THE HOLY TRIP: HAJJ (The Pilgrimage)

Let's Check Our Knowledge (Pg. 119)

1- Right 2- Right 3- Wrong 4- Wrong 5- Right 6- Right 7- Right 8- Right

Let's Test Ourselves (Pg. 119)

1- C 2- A 3- C 4- B 5- D 6- C 7- B 8- A 9- D 10- A

Fill in the blanks (Pg. 120)

1- the Station of Abraham 2- Mina 3- Zamzam 4- Ihram 5-Kaaba 6- In my life
7- sinless

THE SYMBOL OF OUR SUBMISSION TO ALLAH: SACRIFICE

Let's Check Our Knowledge (Pg. 133)

1- Right 2- Wrong 3- Right 4- Right 5- Wrong

Let's Test Ourselves (Pg. 133)

1- B 2- D 3- C 4- A 5- B

Fill in the blanks (Pg. 134)

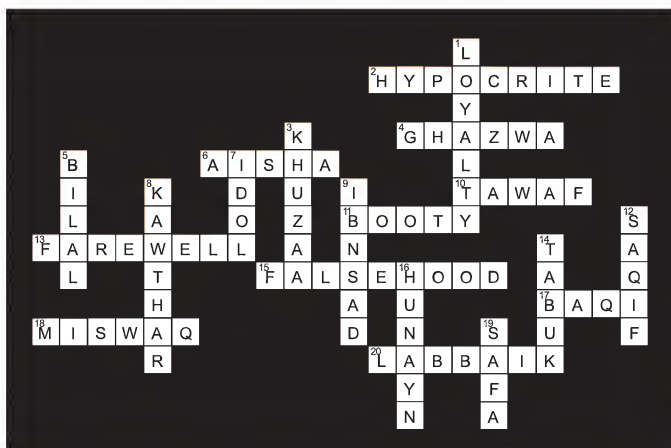
1- Allah 2- my worship 3- all 4- pain 5- your piety

I AM LEARNING THE LIFE OF MY PROPHET: SIRAH

Let's Test Ourselves (Pg. 168)

1-A 2-C 3-D 4-C 5-B
6-C 7-C 8-C 9-D 10-C
11-B 12-C 13-D 14-A 15-B
16-B 17-D

Let's solve a crossword puzzle (Pg. 170)





Handwriting practice lines consisting of 30 horizontal dotted lines for tracing and writing practice.

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